# The Priest

Edited By Priests For Priests

June, 1957


ente Calamo .....403

espondence .....416

Language Of
ıe People .....421

Crusade For
uls .....425

ıp-Captain Leon-
d Cheshire, V.C. ..433

'Man Of The year' 438

y Graham,
ıeologian .....443

Two Abbeys Of
. Augustine .....449

Good Shepherd
ovement .....453

e and Cult .....457

k Reviews .....462

**Group-Captain Leonard Cheshire, V.C.**

*(See Page 433)*

# NEW PROJECTS for

# RELIGIOUS VACATION SCHOOLS

**The answer to an acute need in religious instruction**

These new project workbooks are designed to correlate with the Confraternity Religious Vacation School Manuals. Grades 1 through 5 correlate lesson by lesson; grades 6 through 8 correlate unit by unit. The project may be used effectively even if RVS Manuals are not available.

These projects differ from others because they are graded. As the children go from grade to grade they will receive a different project book.

### Designed for the age, grade and interest of every pupil

They may be used when grades are grouped together. In this case, if the same children remain in the group the following year, the subject matter and project will be different.

They are WORTHWHILE, designed not merely to provide "busy work" for the pupils, but to rework the doctrine learned in class. They deepen the impression in a pleasant and enjoyable way through pictures-to-color, cut-out scenes, games, puzzles, anagrams, crosswords, fill-in puzzles and plays, depending upon the age group.

The workbook projects, preschool through the 8th grade, are worry-free because they stimulate thought by providing fill-in exercises — and they eliminate excessive teacher preparation.

These valuable aids are the fruit of years of experience gained by the Mission Sisters of the Sacred Heart with various types of projects in Vacation Schools throughout the United States. This new workbook series proved unusually successful in an experimental program last summer.

## See for yourself, Father . . .

**Space limitations prevent listing contents of each workbook and Teacher Guide. In order that you can see how this series will help the children and teachers in your parish, we suggest that you order a complete set promptly. We'll include additional information and quantity price lists.**

### COMPLETE SETS

**Nine Project Books (Pre-School thru Eighth Grade) postpaid $4.00**
**Nine Books above plus five Teacher Guides, postpaid ..... $5.00**

*Order from the Book Department*

OUR SUNDAY VISITOR, INC. *Huntington, Indian*

*Now available . . .*

*the 1957 revised edition of*

# CANON LAW:

## A TEXT AND COMMENTARY

**T. Lincoln Bouscaren, S.J.,**
**and Adam C. Ellis, S.J.**

Now completely up to date. Contains new material on secular institutes and the alienation of property by religious, and incorporates points affected by such decrees as the new Order for Holy Week. The whole book has been reset in clearer, more legible type. **$10.50**

## THE 1956 SUPPLEMENT OF

# CANON LAW DIGEST

**T. Lincoln Bouscaren, S.J.,**
**and James I. O'Connor, S.J.**

Includes answers to questions on the simplification of the rubrics and several documents from the Sacred Congregation of Religious, such as *Sedes Sapientiae* and an important document on cloister of nuns, also a number of decisions on matrimonial cases. Ready in July

*CANON LAW DIGEST SUPPLEMENTS*
***for 1953, 1954, and 1955 still available.***

*At your bookstore.*

**THE BRUCE PUBLISHING COMPANY**

1406 BRUCE BLDG. MILWAUKEE 1, WIS.

# DOES 2 + 2 = 4 IN FUND RAISING ?

## Yes! But the more important question is: "Four of WHAT?"

Only when subscribed amounts are actually turned into dollars collected, does two plus two equal four **real** dollars. And it takes **real** dollars to build, repair or remodel a church or school.

That's why our exclusively Catholic fund raising service invites your examination of our records. We want you to see that for our clients — parish and diocesan — 90.8 PERCENT OF SUBSCRIBED AMOUNTS IS OUR AVERAGE COLLECTED FOR ALL CAMPAIGNS.

We invite you to discuss any of the campaigns conducted by Hugo A. Gold Company with the hierarchy, pastors or others in authority for whom we have conducted them. The records of **all** our campaigns are available for your information.

WRITE OR TELEPHONE COLLECT
TO ANY OF OUR OFFICES

**WESTERN OFFICE**

1987 Macon St.
Aurora, Colorado
*EMpire 6-1716*

**MIDWEST OFFICE**

821 No. Karlov Ave.
Chicago 51, Ill.
*BElmont 5-7055*

**WEST COAST OFFICE**

3450 Geary Blvd.
San Francisco 18, Cal.
*SKyline 1-8600*

HUGO A.
**Gold**
COMPANY
ECCLESIASTICAL
FINANCIAL PLANNERS

# Currente Calamo

## Another Racket?

WE are beginning to get complaints about what looks suspiciously like another racket developing in the eastern part of the country. In very many funerals, a chalice bobs up as a donation to the parish in memory of the deceased.

These chalices are all of very poor material and design. They look as though the cost of manufacture might have been about ten or twelve dollars.

It is usual to display the chalice right on the coffin so that you can't miss it as you kneel to pray. Then some member of the deceased's family will tell Father that the chalice will be brought to the rectory as soon as it has been appropriately engraved. Occasionally it is specified that the chalice is for the missions.

One can be certain that in many sacristies these items are begining to pile up, and the hard part is that bereaved families are being victimized while somebody is making easy money.

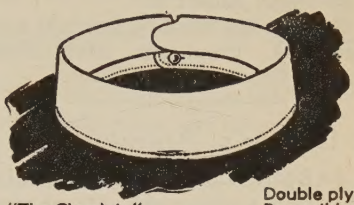
---

## New Monsignori

THE following priests of the Archdiocese of New York have


★ ★ Westport Fibercraft Co. ★ ★

**Neatest looking!**
**Most convenient!**
**Our Modern Economical**
**"CHAPLAIN"**
**COLLARS**



"The Chaplain" Double ply Reversible

**One low price! 5 Dozen for $5.00**

Only one style, quantity-low-priced for men who believe in and really use our wonderful Chaplain collars. No wilting, no fraying—and you never have that hot synthetic look! Be neater; be more comfortable—and Save Money! They're Reversible—wear a Chaplain Collar as long as it looks fresh—then throw it away. Front, 1⅝ in, and they're double ply. Packed flat—nothing like them for travel! If in doubt of size, give shirt size.

Postage Prepaid in U. S. A.—No C.O.D.'s

Westport Fibercraft Co.
Westport, Conn.

I am enclosing FIVE DOLLARS for Five Dozen "Chaplain" Collars. Please send in size circled below.

14½ 15 15½ 16 16½ 17 17½

PLEASE PRINT

NAME _____

STREET _____

CITY _____

been raised to the dignity of Domestic Prelates:

Brown, Robert B.
Greene, William T.
Guilfoyle, George J.
Jeffers, Vincent J.
Molinelli, Emil E.
Rettagliata, John B.
Rosso, George A.
Steffens, Albert C.

Fathers Martin J. O'Donnell and Henry J. Pregenser have been named Papal Chamberlains.

## Luther's Anniversary

MARTIN Luther's 450th ordination anniversary was observed April 3. He entered the Augustinian monastery July 17, 1505, took perpetual solemn vows one year later, and within ten months was ordained priest, at the age of 24, by Bishop John Bonemilch von Laspe, in the Church of the Blessed Mother at Erfurt on the morning of Holy Saturday, 1507.

They did things differently before Trent.

## Odds & Ends

WE note that our good friend and contributor, Father Cuthbert Gumbinger, O.F.M.Cap., has been named religious superior for the Capuchin Missions in the Vicariate Apostolic of Bluefields, Nicaragua. Father Cuthbert has been living at St. Bonaventure's Monastery, Detroit, where he is secretary and archivist for St. Joseph's Province.

Formerly, he was secretary gen-

**THE PRIEST** **JUNE, 1957** **VOL. 13, NO. 6**

**"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."**
**First Epistle of St. Paul to Timothy (iv. 16)**

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

**Subscription Prices:**

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

**Editorial and Business Staff:**

Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ..... Editors
Rev. Joseph F. Marbach, J.C.D.
Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Rev. John F. Cronin, S.S., Ph.D.
Rev. Walter J. Schmitz, S.S., M.A., S.T.D. ..... Associate Editors
F. A. Fink ..... Business Manager
Martin E. Greven ..... Advertising Manager
Our Sunday Visitor, Inc. ..... Publisher

Indexed in the Catholic Periodical Index.

Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

# New... Toomey

## Jesuit Style ZEPHYR CASSOCK

that's different . . .
for comfort in hot weather

Just a little difference in the cut — plus inside tie bands and a strategically placed snap fastener, make this a dual-type garment. Goes on or off in a flash — for dress, and on cool days wear it with the cincture — when the thermometer soars leave off the cincture for maximum comfort . . . you'll still look properly dressed!

**23.95**

Cincture Included

As worn without cincture

Inside tie bands shown above.

Made of celanese sharkskin —the most practical material for a hot weather cassock.

"Look for the name Toomey . . . the mark of Quality in Clerical Apparel."

ZEPHYR CASSOCKS CAN BE HAD IN THE FOLLOWING SIZES.

| BACK LENGTH BASE OF COLLAR TO ANKLE | CHEST 36 COLLAR 14 \| 14½ | CHEST 38 COLLAR 14½ \| 15 | CHEST 40 COLLAR 15 \| 15½ | CHEST 42 COLLAR 15 \| 15½ \| 16 | CHEST 44 COLLAR 16 \| 16½ \| 17 | CHEST 46 COLLAR 16½ \| 17 \| 17½ | CHEST 48 COLLAR 17½ \| 18 |
|---|---|---|---|---|---|---|---|
| 62" | | | | | | | |
| 60" | | | | | | | |
| 58" | | | | | | | |
| 56" | | | | | | | |
| 54" | | | | | | | |

BUY THEM FROM YOUR *Toomey* DEALER (Religious Supply Houses) THROUGHOUT UNITED STATES AND CANADA

## R. J. TOOMEY COMPANY

# Books of Merit

## The Living Water

**By Pierre-Thomas Dehau, O.P., translated by Dominic Ross, O.P.**—As a basis for this discussion of the contemplative life, Father Dehau considers the meeting and conversation of Our Lord with the Samaritan woman. He looks at Christ attentively, he studies His attitudes, His pleadings; we are instructed by His example. **$2.75**

## Complete Wedding Service

**By John C. Selner, S.S., D.D.**—To answer a real need in our Catholic churches, the author has prepared this approved music for Catholic marriage ceremonies. The book contains a processional and recessional for weddings as well as a number of appealing motets and hymns. All the music is arranged for unison, S.A.T.B., or equal-voice groups. Available in two editions. Bride's Edition **$5.00** Choir Edition **$3.00**

## The Gospel of Joy

**By J. M. Perrin, O.P., translated by P. D. Gilbert**—After treating the sources and nature of Christian joy, Father Perrin considers each of the beatitudes in turn to discover the ways of attaining it. **$2.50**

## Portrait of a Champion

**By Joseph E. Kerns, S.J.**—This biographical portrait of the holy Jesuit novice, Stanley Kostka, is freely sketched, lovingly filled in, and done with scholarship and creative imagination. The book possesses a compelling charm and presents a genuine likeness of the saint. **$3.50**

***Wherever good books are sold***

The newman press

WESTMINSTER, MD.




eral of the Order in Rome and travelled throughout Europe, Asia Minor, India, Pakistan, and Africa.

In 1950 the Holy Father named him a consultor of the Sacred Congregation for the Eastern Church. Father Cuthbert has the privilege of bi-ritualism, which allows him to offer Mass in either the Latin or the Eastern rite.

The Bluefields mission territory is staffed by 23 American Capuchins from Detroit and New York.

* * *

The Gelineau Psalter, described in our May issue as sweeping through France (200,000 copies sold), has been turned into English and musically adapted under the able direction of Father Clifford Howell, Dom Gregory Murray, and Joseph Samson. The English edition contains 24 Psalms with two settings of the Magnificat—ideal for retreats, school assemblies, choral societies, broadcasts, holy hours, CYO functions, etc. The singer's edition sells at $1.00, accompaniment edition at $1.50. It can be ordered from the Gregorian Institute of America, 2132 Jefferson Avenue, Toledo 2, Ohio.

* * *

One of our readers will donate a full set of breviaries to anyone who needs them.

* * *

In a religious test last month one assistant asked his release-time class "What is a 'sacramental character'?" and one student very sincerely wrote: " A 'sacramental character' is a man who receives the sacraments a lot."

* * *

Concerning Dr. Albert Schweitzer's extremely sentimental and

St. Bernard Church, Wabash, Indiana

# These Floors...

## are kept beautiful, protected with simple maintenance methods

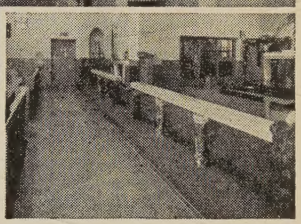
Traffic won't harm these expensive flooring materials! Busy as church and school rooms are ... the cork and asphalt tile floors, which add so much to the beauty of these fine buildings, will keep that rich appearance and give extra years of wear. They are regularly maintained with Huntington Cleaners and Waxes. Father Leo Hoffmann, pastor of St. Bernard's, asked for and got the help of his Huntington representative in simplifying maintenance methods. Why not discuss your floor problems with our representative in your area? Write us today.

**HUNTINGTON LABORATORIES**

Huntington, Ind.

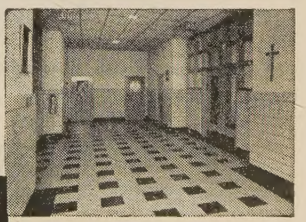
Philadelphia 35, Pa. Toronto 2, Ontario

NEO-SHINE WAX • COSMOLITE WAX • WEATHERALL WAX
FLOOR-SAN UNIVERSAL CLEANER • SPAL CONCENTRATED DETERGENT
KOREX GERMICIDAL CLEANER

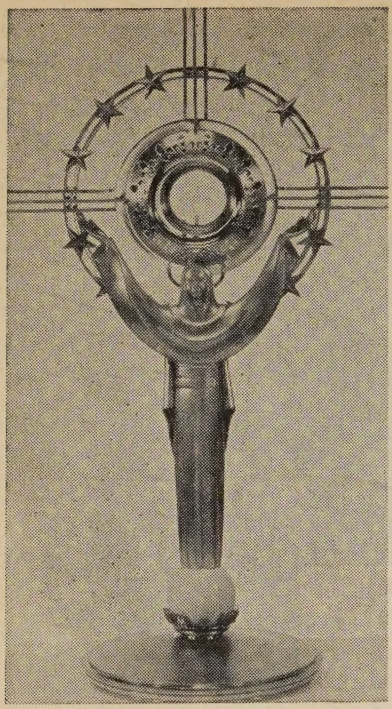


Huntington Wax keeps floor shining.

Huntington Wax protects the floor.



Tracked in mud and water won't penetrate this water-resistant wax.



THE FIGURE OF OUR LADY presenting the Eucharist stands on a senting the Eucharist stands on a sphere of ivory symbolizing the Universe.

Encircling the ivory sphere are the words—in raised gold letters—

PER MARIAM AD JESUM

Modeled after a Monstrance created for Notre Dame of Paris, this masterpiece of contemporary French gold-smithwork is unsurpassed in its beauty and majestic dignity.

*Available only at*

**NEW YORK CHURCH SUPPLY,**

**4 Barclay Street, New York 7, N.Y.**

## Currente Calamo

highly touted principle of Reverence for Life—not just human life but all life—Christopher Hollis suggests the following:

He prayeth best who loveth best
All things both great and small.
The steptococcus is the test,
I love him best of all.

* * *

Note from a seminary professor: "Casavant has a movie out on the manufacture of organs. I've been showing it here to the different classes. It has at least enough information to let them know that an organ isn't just a row of pipes against the back wall of a church. One architect I heard of recently allowed one foot in depth in the gallery for the organ and was amazed to find that there were supposed to be 'works' behind the pipes!"

## Off The Cuff

IN somewhat the same vein as our recent item on priests in undignified garbs and poses, *The Missionary Catechist* suggests that our diocesan papers stop publishing pictures of a sister

1. Swinging a baseball bat or tennis racket,
2. In the dugout with her fifth-grade baseball or football team,
3. Blowing on a French horn or a trumpet,
4. Posing in the annual summer-school revue.

* * *

The Cordova Airlines, Inc., with headquarters in Anchorage, Alaska, has filed with the CAB a tariff for reduced fares for the clergy, effective last February 28. We

*Have You Any Idea What a Bargain Fund Raising Counsel Is?*

Faced with a need for a large sum with which to solve a parish financial need, the pastor has three alternatives:

1. He can borrow.
2. He can undertake a fund raising campaign.
3. He can ignore the problem.

The final alternative is no solution. The initial alternative is costly. The second alternative has been chosen by more than 3,800 churches with which Lawson Associates alone has been privileged to work.

Borrowing is felt to have some advantages. If $200,000 can be borrowed to allow construction of a new school, (and we are in a "tight money" market) there is no necessity of testing the laity in a campaign. This is considered by some to be an advantage. But it is costly and it *does* put the laity to a test in that there is the principal sum to be repaid (which the laity must repay) and there is the heavy interest charge to be retired (and the laity must pay this, too).

What are the costs involved in interest alone? Assume you borrowed $300,000 at a favorable (today) 4% per annum for ten years.

| INTEREST CHARGES ON A $300,000 LOAN AT 4% INTEREST REPAID AT $30,000 YEARLY OVER TEN YEARS |
|---|
| $66,000 |

| LAWSON ASSOCIATES AVERAGE FEE IN RECENT TYPICAL $300,000 CAMPAIGNS |
|---|
| $9,800 |

| SAVED BY HAVING A LAWSON ASSOCIATES CAMPAIGN |
|---|
| $56,200 |

**OUR TELEPHONE NUMBER**

**In Rockville Centre, New York:**
**Rockville Centre 6-0177**

**In Seattle, Washington:**
**Mutual 3691**

**LAWSON ASSOCIATES**
**inc.**

**FUND RAISING COUNSEL**

**ROCKVILLE CENTRE, N. Y.**

*The original*

**CROW WING**
**GARMENT**

*designed and tailored*

**PARTICULARLY FOR THE CLERGY**

**Available in either the WINTER or SPRING model.**

Sui generis primum
Sui generis optimum

***For full information and literature, write***

**Crow Wing Garments**
P. O. BOX 155
BRAINERD, MINNESOTA



have no further information as to rates and terms.

* * *

Mrs. Kate Zwack, mother of a Maryknoll priest, tells us that as the result of a notice inserted in this magazine some months back, she was able to repair and ship out a hundred vestments to needy priests and missionaries. She wants us to ask again on her behalf for vestments in any shape to mend and send to the missions, as well as worn altar linens to be cut up into smaller altar linens. She lives at 1276 Main St., Dubuque, Iowa.

* * *

In our neighborhood the priest at the cemetery always closes by dropping a spoonful of dirt on the coffin and saying, "Remember, man," etc. Since this is not in the Ritual, where did it come from? Is it true that it is taken from the Protestant Episcopal burial service?

* * *

Mention of that particular heresy reminds us to give you the following question, seriously asked in an English publication:

"It may be asked how is it that, while the Reformation in England resulted in the majority of Englishmen retaining their allegiance to the Church, in Ireland only a minority remained faithful."

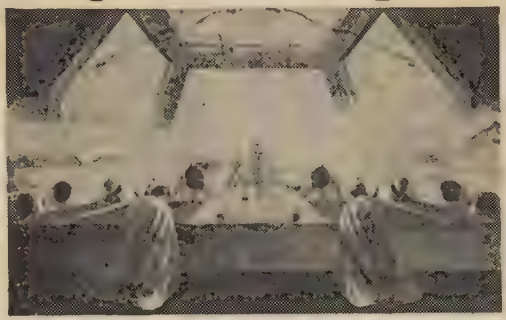
To which "Pasquin" in the Universe, perfectly deadpan, replies:

"It seems that in Ireland they thought the Pope and his followers were right to leave the Establishment."

That's what it said. You'll probably have to read it through again

# PICTURES & PRINTS

## trio of Salvador Dali's Religious Masterpieces



"The Sacrament of The Last Supper" 19 x 30 — $12.50
Original in National Gallery of Art, Washington, D. C. . 8¾ x 14 — $ 3.50
postpaid

"Christ of St. John of the Cross"
Original in The Glasgow Art Gallery, Scotland
28 x 15¼ — $12.50
14 x 7¾ — $ 3.50
postpaid

"Crucifixion (Corpus Hypercubus)".
Original in The Metropolitan Museum of Art, New York
28 x 17¾ — $12.50
14 x 9 — $ 3.50
postpaid

**Oestreicher's,** America's oldest and largest print house, is proud to bring you these outstanding editions of Salvador Dali's masterpieces, now available in various sizes. Whether your taste in Religious Subjects tends to the Old Masters, or Moderns and Contemporaries, you may choose from a full selection of superb quality, beautiful color reproductions certain to satisfy your requirements. Our complete catalog illustrates over 500 works, including numerous religious paintings, and lists over 4700 other pictures. Mailed $1 postpaid

**Fine Picture Framing to suit any period or décor at moderate prices.**

**Full information on request.**

Oestreicher's

Dept. P
1208 Sixth Avenue New York 36, N. Y.

SINCE 1900

# Priests . . . Lay Teachers In Catholic Schools . . . Seminary Students

Even if your salary is nominal, you can have the feeling of security arising from owning life insurance—to protect relatives or make a bequeathal to your parish.

Ministers Life "Endowment-at-age-65" policy provides sound life insurance protection, plus retirement income in your later years for such things as that long-sought trip to Rome.

**Ministers Life & Casualty Union**
11722 Ministers Life Bldg. Minneapolis 16, Minn.

# NOWILTEX COLLARS

NEVER NEED LAUNDERING

*Fresh as Linen — Outwear Linen*

**These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.**

**The Parsons and Parsons Co.**
**Est. 1879**
**Dept. B, 413-415 Huron Road**
**CLEVELAND 15, OHIO**

## Currente Calamo

before you'll be able to understand the typical English attitude toward "the Italian Mission" or "the Roman Catholic Church" as we are presently styled. We so often mistake ignorance for bigotry.

* * *

Remember the Greek word ἀγαθός of your student days, meaning "good, fine, noble"? Well, in Modern Greek it has the meaning of "silly, simple, naive," and is never complimentary.

A philosopher could doubtless read a history of gradually developing cynicism in that evolution.

* * *

A friend was telling us the other day about an enthusiastic young travel agent, an Irishman, who was slowly being worn down by the sophisticated patron at his counter. His every suggestion was rejected on one ground or another, until he mentioned Ireland.

"Oh, no," she said. "I'd never think of Ireland; it's too cold, and damp, and full of Catholics."

The boy began gathering his folders together with studied self-control.

"Madam," he said in a soft level voice, "I can think of only one place for you to go. And it's hot, and dry, and full of Protestants!"

## Little Sisters Of The Poor

THIS is the first time we've been able to get to it, but not *too* long ago we received an interesting booklet entitled *Little Beggars of Christ* written by Father John F. McShane.

It deals with the work of the Little Sisters of the Poor and appears in conjunction with a drive they are putting on for badly

MWO

# NOTHING MEASURES UP TO MWO

## When it comes to Fund Raising Services

- **Career-Trained Directors**
- **"ON THE SCENE" decisions**
- **Achievement through client satisfaction**
- **Pledge payment period service**
- **Economical, reasonable flat fee**

***Yet, MWO considers its greatest assets to be the many friends it has gained and the many recommendations it has earned through dependable, satisfying service, everywhere.***

# MAHONEY, WIELERT & O'BRIEN

280 MADISON AVENUE, NEW YORK 16, N. Y
MUrray Hill 9-7891-2

needed vacations. A slim volume of some 150 pages, it provides a pretty well rounded picture of their heroic life and, in passing, an eloquent testament to their boundless charity and remarkable common sense, the fruit of that same charity.

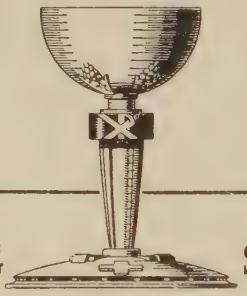
The booklet is obtainable from the Brigittine Press, 519 E. Vermont Street, Indianapolis, Indiana (1.20, postpaid).

## Catholic Preview

HAVE you seen *The Catholic Preview of Entertainment?* This is a new periodical which certainly meets a need and incidentally feeds on a current enthusiasm for personal knowledge of the so-called "greats" in the movie, TV, and entertainment world, but does so in a healthy and wholesome way. Only a few issues have appeared so far but it is (or soon will be) generally on the stands and it would not hurt the cause if you asked for it at the local vendor's. It comes at 25c per copy, $3.00 per year and may be ordered from the publication office at Carmel, N. Y.

Recent issues have covered the problems of the drive-in movie, movie ads, and the like, while each issue appraises the latest movies, TV-radio programs, records, the legitimate stage and books.

It seems to us to be an invaluable help to parents and educators, at least as worthy of purchase as the various entertainment guides our people buy all the time.

STERLING SILVER

CHALICES

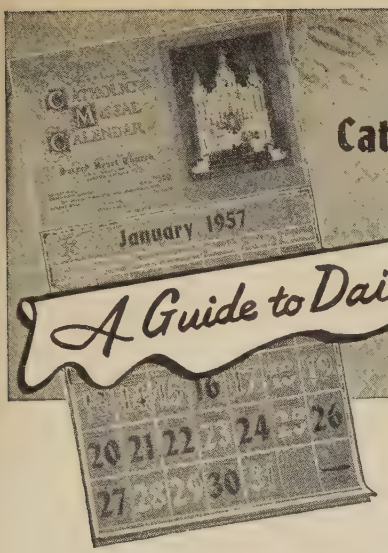
Beautiful artistry and skilled workmanship give distinction to each Chalice in Shreve's extensive selection. Prices (including paten and case) range from $125.

*Write for our Catalog*

SHREVE'S

SAN FRANCISCO 8 CALIFORNIA

*Established 1852*




Ashby

# Catholic Missal Calendar

## A Guide to Daily Catholic Living

*Illustration shows 1957 Edition*

THE BEAUTIFUL *1958* ASHBY CATHOLIC MISSAL CALENDAR is the only liturgical Calendar that completely follows the latest decree for the simplification of the Rubrics with Days and Seasons of the Church Year in proper liturgical colors. *Due to final revisions in the Church Year by the Sacred Congregation of Rites,* 1958 Ashby Calendars will be available in October 1957.

*In the home the Ashby Catholic Missal Calendar is to the lay Catholic what the Ordo is to the Priest.*

The Ashby Catholic Missal Calendar is completely edited to be a guide for daily Catholic living and will stimulate more active participation in the Holy Sacrifice of the Mass. It facilitates the use of the daily missal since the calendar specifies the Mass for the day and gives the directions for the number of orations, the recitation and non-recitation of the Gloria and Creed, and the Preface to be recited. They are furnished in either *Masterpiece Editions* as illustrated with imprint or with *Special Headings* individually designed and printed for your church.

Hundreds of church organizations report highly profitable earnings from Ashby Calendar projects. If your calendars are furnished by a sponsor . . . *specify the Ashby Catholic Missal Calendar. Order NOW!* Many were disappointed when their orders were placed late and our Calendar stocks were depleted.

*SEND FOR FREE CIRCULAR . . . and quantity prices. Sample 1957 Calendar—FREE to the clergy when requested on parish letterhead. WRITE TO .*

**ASHBY COMPANY**

*Publishers of Liturgical Calendars*

425 STATE STREET ✝ ERIE, PENNSYLVANIA

Doctors, couples and priests, theologians, sociologists and psychologists cooperate in the production of

# The New Cana Manual

Over 220 pages / 7 x 10 format. Contains outlines, sample Cana and pre-Cana talks and more than 20 articles on marriage and the family . . .

**VALUABLE TO:**

PRIESTS . . . preparing sermons or marriage courses

COUPLES . . . exploring their role in the family apostolate

DOCTORS . . . counselling the engaged involved in or initiating Cana-type programs.

Published by the Cana Conference of Chicago

*Imprimatur:*
*Samuel Cardinal Stritch*

The most current and complete treatment of all phases of Cana work . . . presenting a practical and positive approach to the physical, psychological and sacramental elements of marriage.

**DELANEY PUBLICATIONS**

206 South Grove Ave.,

Oak Park, Ill.

***PRICE: $2.50 per copy***

## Correspondence

### Triduum At Paray-le-Monial

THE attention of the readers of THE PRIEST is called to a rare opportunity to offer Mass during a triduum of uninterrupted Masses to be celebrated in the chapel of apparitions of the Sacred Heart in Paray-le-Monial, France. The occasion is the 50th anniversary of the founding of the Enthronement of the Sacred Heart in the home by Fr. Mateo Crawley-Boevey, SS.CC., on August 24, 1907 at Paray. To observe this jubilee, our Holy Father has granted this extraordinary privilege.

Members of the clergy are cordially invited to join a pilgrimage being organized by the writer which will leave New York on August 13, returning August 29, with optional extensions. We will fly directly to Lourdes for the feast of the Assumption. Before going to Paray-le-Monial, we will visit Notre Dame de Fourvieres at Lyons, the beautiful but rarely seen shrine of St. Francis de Sales at Annecy, and Ars.

The writer will conduct a two-day retreat opposite the chapel of apparitions August 21 and 22, Feast of the Immaculate Heart of Mary. The triduum of Masses will be August 21-23. On the 24th the Apostolic Nuncio to France is expected to preside at a solemn pontifical Mass in the Sacred Heart Basilica at Paray, and the famous "Little Singers of Paris" who recently toured the world will sing.

Priests going to Europe in Au-

*The Charles J. Francis Co. provides:*

# *Insurance* against fund raising failure!*

Recently, a parish undertook a $125,000 campaign for which the directing company charged a most reasonable fee. After an honest effort to raise the required sum, the campaign ended $82,000 short of its goal. Nevertheless, the parish was still obligated to pay the full fee based on the $125,000 goal . . . This occurred because an excessive goal was set, which is often the case when there is no FEE REFUND PROVISION* in the campaign contract.

Had this campaign been directed by the Charles J. Francis Company, this parish would have had the protection of the fee refund provisions of our contract, which provide for a proportionate reduction in fee in cases where the contracted goal is not attained.

The "fee refund" policy of the Charles J. Francis Company encourages us to set a realistic goal and thereby prevent campaign failure. This policy eliminates any temptation to establish unreasonable goals.

Our records show a **full 97%** of the campaigns conducted by our company have exceeded their goals. No major diocesan campaign has ever fallen below its objective!

**Another Charles J. Francis success story**

**Campaign returns in the $400,000 Diocese of Hearst, Ontario campaign have just exceeded the goal. Many reports are still to be received. Success in this remote, sparsely populated northern diocese again indicates the effectiveness of the campaign direction of the Charles J. Francis Company.**

**Guaranteed Goals plus Client Dividends**

## Charles J. Francis Company

**FUND RAISING • PUBLIC RELATIONS**

4526 The Paseo—Room 3
Kansas City 4, Missouri

84 Ninth Street
San Francisco 18, California

**Designed Especially for the *active priest***

Allied builds into these beautiful and extra-useful bags everything to meet the demands of the active life and work of the priest. And they provide you with the most in beauty, dignity, and economy.

**You buy direct and save**

LIFETIME CONSTRUCTION

**UTILITY BAGS**

Sturdy and lightweight. Of top grain cowhide. Fully lined. Made to carry the clergyman's every travel accessory. 2 inside pockets for storage. Compact. 2 double-duty leather handles. Zipper. Strong lock and key.

| Style | Size | Price |
|---|---|---|
| 1235 | 11½ x 8½ x 5 | $ 9.00 |
| 225 | 15 x 11 x 7 | 11.00 |
| 1860 | 17 x 9½ x 12 | 13.50 |
| 2060 | 20 x 11½ x 12½ | 19.00 |

MAN-SIZED WARDROBE **GLADSTONES**

***In genuine Cowhide***

Very popular bags because they're very roomy and yet compact. Sturdily constructed on metal frame for durability. Large accessory pocket on one side of center divider; a separate compartment on the other side. Deep interior holds extra large wardrobe.

| Style | Size | Color | Price |
|---|---|---|---|
| No. 214 | 24" | Black | $16.50 |
| No. 216 | 26" | Black | $18.00 |

***Write for free catalog of clergymen's travel bags and brief bags.***

Mail orders shipped the same day received. Add 50¢ shipping and handling charge. Send check or money order. Money back guarantee.

**ALLIED BRIEF CASE CO.**

186 Fifth Ave., Dept. P-7, N. Y. 10, N. Y.


gust on their own, but wishing to participate in the triduum of Masses are urged to send their name and date and hour desired to:

M. le Chanoine J. Liabot, Parle-Monial (S & L), France.

I will be happy to send all details of this inexpensive but spiritually rewarding pilgrimage to any priest who so desires.

Fraternally yours in Sacris Cordibus,

Francis Larkin, SS.CC.

3 Adams Street
Fairhaven, Mass.

---

## Canadian Holydays

IN the May (1956) issue of THE PRIEST, it was stated that holydays of obligation in the United States are: the Immaculate Conception, Christmas, Circumcision, Ascension, Assumption, All Saints. In regard to Canada it was stated that the holydays were the same as those in the United States except that the Epiphany replaces the Assumption. (Code and Cult, page 423)

Actually, the last statement is not accurate. The feasts that are observed as holydays differ somewhat throughout Canada. In Quebec they observe Christmas, Circumcision, Epiphany, *Assumption, Immaculate Conception,* Ascension, All Saints. Newfoundland observes Christmas, Circumcision, Epiphany *Assumption,* Ascension, All Saints. The Halifax Archdiocese observes Christmas, Circumcision, Epiphany, *Assumption,* All Saints. The rest of the Maritimes observe Christ-

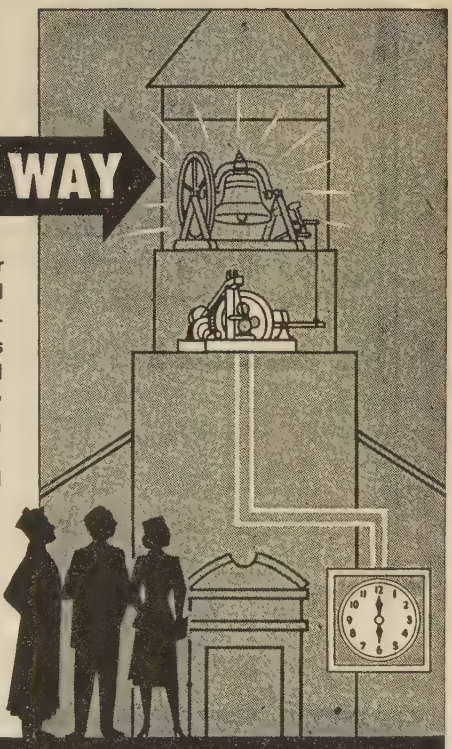
Continued on page 465

# ELIMINATE LABOR PROBLEM

*of ringing bells by hand*

## Ring Angelus Automatically

## THE VERDIN WAY



Ringing the Angelus reminds your congregation of Church and prayer. You can do this automatically with Verdin Angelus Ringers without touching a bell rope. Angelus rings accurately . . . on time . . . three times a day. Present bells can be used. Write today for catalog and full details.

**THE I. T. VERDIN COMPANY**
**555 Dandridge Street**
**Cincinnati 10, Ohio**

NEW CAST BRONZE BELLS

# VERDIN AUTOMATIC ANGELUS RINGERS

# Another 'Fair Share'*

# SUCCESS!

## $2,100,000

**FOR A**
**CENTRAL CATHOLIC HIGH SCHOOL**
**IN DUBUQUE, IOWA**

**This 'FAIR SHARE' Campaign was conducted among the 10 City Parishes and 4 Parishes outside of the City of Dubuque, Iowa.**

**The Goal was $1,750,000.**

---

*Consultation is available to you without charge upon your request. Write us NOW for YOUR 'Fair Share' Campaign.*


**THOMAS RICHARD FINN AND ASSOCIATES**

**15 West Tenth Street**
**Kansas City 5, Missouri**
Telephone: Victor 2-6292

*Reg. U. S. Pat. Off.*

The Priest

THE PRIEST JUNE, 1957 VOL. 13, NO. 6

# Editorial Comment

## The Language Of The People

"ONE sometimes hears it said, not by disaffected but by good, though sad and troubled, Catholics that they feel their priests live in a world and talk in a language quite remote from the cares, problems, ways of thought, of the everyday world of the layman. If this is so it means that an abyss separates clergy from laity, an abyss which can only grow wider and deeper as times goes on unless we take drastic measures."—Thus Father Gerald Vann, O.P. in the April *Clergy Review*.

We were reminded of his plaint last week when we opened a Sunday Missal at random and read the following:

"Be appeased, O Lord, we beseech Thee, by our supplications, and vouchsafe to accept these offerings: neither suffering the hope of anyone to be in vain, nor his prayers to remain unheard, graciously deign to grant that for which we faithfully pray. Through Our Lord."

It was our first contact with an English Missal since high-school days, and so this pious gibberish came as a shock—although, come to think of it, we took it for granted in those days. It was "ecclesiastical English," a devotional patois set apart for addressing the Deity.

But now we can see that the proponents of the vernacular have a double action on their hands: First they must translate the Latin, then they must banish this gobbledygook from God's house forever.

Why the vocative "O," for instance? It sometimes occurs in Greek, seldom in Latin (v. g., "O Deus"), and in English it is archaic.—"Please pass the butter, O Monsignor!"

"We beseech Thee" is evidently a translation of the ubiquitous "quaesumus," which

quite obviously, from the context, means little more than "please." "Beseech" is a word that might be used on those rare occasions when a strong expression is needed — but hardly with every Collect.

"Supplications" is the mere transliteration of "supplicationes," meaning "prayers."

"Vouchsafe" — one must doubt if one in ten of the laity knows what this word means. From the context they get a sense of "concession." The dictionary lists it as obsolete, meaning "condescend to grant."

"Deign" apparently translates "dignare." Again, the layman would find it hard to understand.

In fact, one begins to wonder just what the average layman gets out of his English Missal—and when we speak of the average Catholic we mean the trolley conductor and the 5-&-10 clerk, both of whom left school halfway through the eleventh grade.

### Devotional Gibberish

But this pious patois is not confined to translations of the Latin into obsolete English. It extends also to the prayers intended for use at evening devotions. Take the Stations traditional in our parish through the years. The people have them half-memorized, but how much they get out of them it would be hard to estimate.

For instance, every single station looks at Jesus and breathes "alas!"—a word this writer has never seen outside of Hans Christian Andersen.

The Second Station concludes, "Although weak unto death, He rejoices like a giant to undertake His journey." This is evidently a quotation from the Psalms, *exultavit ut gigas ad currendam viam*, but its particular application here eludes us and we always feel painfully self-conscious declaiming it in the face of a baffled congregation.

"O dear and amiable cross," the author exclaims. But "amiable" generally means "easy going, happy-go-lucky." "He's an amiable sort of fellow," we say. How does it apply here?

"Let the world be crucified to me, that I may live alone for Thee, O Jesus."—If this is too deep for the priest, how must it strike the laity?

Fourth Station: "What inexpressible pangs must have rent her soul . . . Beg this sorrowful Mother that she may graciously vouchsafe to assist you . . ."

"O Jesus! O Mary! Oh, that my heart would be filled with sorrow! O sad and sorrowful Mother!"—Oh! Oh! Oh!

Eighth Station: "Who will give water to my head and a fountain of tears to my eyes, that I may day and night weep for my sins. I beseech Thee by Thy bitter tears of blood . . . that tears may plentifully flow

from my eyes . . ." Apart from the fact that American men simply don't weep, what is the sense of "water to my head"?

Tenth Station: "How consoling at the hour of death if I shall have put off the old man with all his sinful desires." This Pauline imagery goes right over the head of the average Catholic.

Eleventh Station: "Alas, the pain! . . . Alas, what impatience do I show!"

Can't someone work out a set of meditations on the Way of the Cross in reverent but v i v i d presentday English? Must we go on using this unreal and stilted jargon? If so, we shall continue to pay the price in reduced devotion and diminishing crowds. We used to pack them in at Stations not too long ago, but this year —alas!—the church was less than half full.

**Father Vann's Objectives**

In his *Clergy Review* article, Father Vann's objectives are even more basic. He wants to rename the sacraments and the mysteries of the rosary. He says that "confirmation," "penance," and "matrimony" have lost their force.

"And, above all, why must we say 'extreme unction" when we know perfectly well that 'extreme' s e l d o m suggests something coming at the end —one does not say at breakfast 'I am having my extreme piece of toast'—and that 'unction' suggests the oleaginous and evokes an image of Uriah Heap? Would it not be better to talk at least sometimes of the sacraments of strengthening, sorrow, marriage, and last anointing?"

Perhaps—but there is no essential reason why the names of the sacraments must be descriptive. When he hears the expression, e v e r y Catholic knows immediately what is denoted by "extreme unction," just as we grasp immediately everything signified by the c o m p l e t e l y non-descriptive word **Ford.**

But when Father Vann gets to the mysteries of the rosary we can readily grant that it would be better to use paraphrases for the old transliterations: annunciation, visitation, nativity, resurrection, ascension, etc.

He singles out a number of consecrated clichés as having a soporific effect on the congregation: our dear Lord, our divine Redeemer, Almighty God, Our Blessed Mother, our holy mother the Church, our Holy Father the Pope, the holy sacrifice of the Mass. (We know one instructor in the minor seminary who had compiled lists of these clichés and used to make his students work them into their compositions!)

"The Invention of the True Cross" gets honorable mention from Father Vann, as does the unhappy superlative: "h e r

most chaste spouse" (who were the other spouses?), "his most sacred Heart."

### The Litany Of Loretto

The Litany of Loretto is especially vulnerable: "Singular vessel of devotion," which Father Vann would translate: "Splendid chalice of dedication." "Mother inviolate" suggests the color of her dress. We have already spoken of "amiable" (Father Vann thinks of "an amiable lunatic"). "Venerable" makes him think of a long white beard.

A "good act of contrition" is a pleonasm. If it were bad, it would not be contrition. "Act" is pure jargon, since it suggests something done rather than prayed or said. "Contrition" too is a technical word. Much better, Father Vann thinks, to have the penitent "Tell God you're sorry for your sins."

"The Prisoner of the Tabernacle" is a "dreadful expression" that "implies something quite false."

How can purity be termed "the angelic virtue"? since "if there is one virtue we *cannot* ascribe to spirits it is sexual continence."

"Is it mental laziness which makes us cling so relentlessly to the stock phrases of the theological textbooks and the clichés of Catholic piety—or is it perhaps fear, fear of being accused of heterodoxy? If we stick rigidly to the consecrated phrases and expressions—hypostatic union, sanctifying grace, actual graces, perfect contrition, beatific vision, penitential exercises, ejaculatory prayers and so on—we can feel secure; but we pay a heavy price for our security if the people doze through our sermons and instructions and finally drift away altogether. That is why this problem is so urgent: the eternal estate of many souls may depend on whether we do something about it, and how quickly and with what success."

A part of the solution rests with authors and publishers, with the men who compile the devotional manuals. It takes no special license from the Holy See to put out a fresh translation of a Collect or a litany. All you need is the Nihil obstat of a man searching only for heterodoxy. If these improvements could only be gotten into the stream of popular piety, little by little they would win their way and freshen the spirituality of the laity.

It is one rather neglected aspect of the Vernacular Movement.

---

"Shall I boil the missionary?" asked the cannibal cook.

"Boil him?" cried the chief. "Are you crazy? That's a friar!"

# The Crusade For Souls

*More light on Operation Doorbell*

*John A. O'Brien, Ph.D.*

OF all the developments in the convert movement in America in the past century the most important by far is the Crusade for Souls, also called Catholic Census and Information Program. It is commonly called by the canvassers who participate in it, "Operation Doorbell," and that brings out vividly its distinctive shoe-leather and doorbell-ringing character. It was first launched by Bishop Buddy throughout the San Diego diocese in November 1951. It may be described simply as the extension of the Parish Inquiry Forum program to an entire diocese. In other words, it is the mobilization of all the resources of a diocese to extend Christ's kingdom by bringing His saving truths to the churchless and in reclaiming the fallenaways throughout that entire area.

Along with all other leaders in the convert apostolate, Bishop Buddy was convinced that the only hope of the winning of the churchless millions of America lay in the increasing use of the Inquiry Forum, backed by the recruiting zeal of the laity. As pastor of the Cathedral in St. Joseph, Missouri, he had conducted Inquiry Classes for many years and had averaged about fifty converts a year.

The Bishop was strengthened in his conviction by noting that such too was the conclusion reached by all the experienced contributors to two books on techniques of convert making, *The White Harvest* published in 1927 and *Winning Converts* published in 1948. These thirty writers pleaded with a single voice for the abandonment of the disastrous policy of waiting for a casual inquirer to screw up enough courage to apply at the rectory for instructions and for the launching of a vigorous campaign of recruiting churchless people and instructing them in parish Inquiry Classes.

### Efficient Method

In two surveys conducted by the writer during the past thirty years it was found that the parishes reporting the largest number of converts were all using the Inquiry Class. There are simply not enough hours in the day to enable a priest to instruct privately fifty to sixty converts a year. If they are to be instructed at all, they must be grouped together. There they can be as thoroughly instructed as if each were taken individually.

Indeed, they profit by the presence of others and are encouraged to take the crucial step of entering the fold when

they see the others doing this. Our whole educational system is based on the premise that a teacher can instruct a good-sized class satisfactorily and efficiently; it is curious that we have been so slow in recognizing this principle and in applying it to our instruction of catechumens.

While leaders in the convert apostolate have long stressed the importance of enlisting the recruiting zeal of our laity and of using the Inquiry Forum to instruct truth seekers, it remained for Bishop Buddy to put these two important instrumentalities to work on a diocesan-wide scale. By his courageous and far-seeing action he brought the thought, experimentation and experience of the most successful convert makers into full bloom. He thus established the general pattern after which all the subsequent diocesan crusades have been modeled.

The crusade is launched with a month of prayer for conversions and the return of the fallenaways in all the parishes, schools, convents, monasteries, hospitals, seminaries and orphanages of the diocese. A brief prayer, designated by the Ordinary, is recited after weekday Masses in all churches and chapels. The students in all the schools recite it daily. The prayers of the sick as well as their sufferings are offered for the success of the crusade.

**Novena for Conversions**

In every parish a Novena for Conversions is conducted and, on the four Sundays preceding the actual canvassing, a Holy Hour for Conversions is held. The faithful are requested to recite the family rosary each evening for the conversion of some churchless friend or for the return of a specific fallenaway, usually some relative. In some parishes devotions are held each evening, and special prayers are recited, imploring the Holy Spirit to shower the precious grace of faith upon all sincere truth seekers.

Since faith is a gift of God, it must be sought by fervent, humble and persevering prayer. No amount of preaching, reasoning or canvassing can beget conversions unless God bestows the grace of faith upon the truth seeker. Like Paul and Apollo we may plant and water, but it is God alone Who gives the increase. By devoting an entire month to this campaign of prayer, the crusade not only drives home to the faithful the true source of all conversions but also taps that source most effectively.

The second step in the crusade is to preach a series of four sermons explaining the divine origin of the Catholic religion, the authority of the Church to teach all nations in the name of her divine Founder, Christ's desire to have all men incorporated into His Church, which is

His Mystical Body, and the duty of the faithful to strive zealously and untiringly to share their holy faith with others. Frequently outlines for such sermons are sent from the chancery office to ensure the uniform presentation of these important truths to all the faithful of the diocese.

To most of the laity these sermons open a whole new world of the spiritual apostolate. Few Catholics concern themselves with the task of winning converts and most of them have no idea that they have any obligation to do so. This is the basic reason why we are averaging only one convert per year for 250 Catholics, why we are crawling along at a snail's pace, why we are at the bottom of the list of all the Christian Churches in the percentage of our members who seek to win adherents.

### Duty of Laity

To most of the faithful the authoritative pronouncement from the pulpit that they are under a divine obligation to strive to bring their churchless friends and neighbors into the true fold comes with all the startling impact of a thunderbolt out of the clear blue sky. It dissipates their notion that such work belongs exclusively to the clergy and that the laity should "keep their noses out of that business." It lets them see that they too are Christ's disciples, bound in conscience to help in bringing the "other sheep" into the true fold.

Speaking at the Congress of Lay Apostles in Rome in 1951, Cardinal Gracias declared: "The appeal for the lay apostolate today is the restoration of the apostolic sense in the Christian soul. All the Fathers and Doctors of the Church join in affirming that the laity, too, have the duty of working for the salvation of their brothers."

His Holiness, Pius XI, pointed out that such an apostolate flows from the duty of charity, saying, "The apostolate is nothing else than the exercise of Christian charity, which is obligatory upon all men . . . The Church has no other reason for its existence than to extend over the earth the Kingdom of Christ and so to render all men sharers in His saving redemption."

What a contrast is the apathy of most of our laity today with the zeal of the first Christians who were on fire to carry the teachings of their crucified Lord to the ends of the earth and to win the world for Christ! "What would the Twelve have done lost in the world's immensity," said Pope Pius XI, "if they had not called aloud to others—men, women, the aged and children — and said, 'Let us carry forth the treasure of heaven; help us to distribute it'?" Indeed, the spread of the faith in the first centuries was accomplished chiefly by the

laity, who also furnished most of the martyrs.

### Lay Leadership

In St. Paul's epistles occur numerous references to his lay helpers, and in one of them he lists about thirty names. "It is an undeniable fact," declared Cardinal Gracias, "that from the first days of the Church the simple faithful helped the hierarchy in spreading the Kingdom of God."

From the time of Christ to the present day laymen have helped in the spread of the faith in every land. Some of the Fathers of the Church were laymen: Tatian, St. Justin, Athenagoras, and the great works of St. Ephrem were written while he was still a layman.

In the nineteenth century the laity gave the Church such leaders as Ozanam and Chateaubriand in France, Contardo Ferrini in Italy, William George Ward in England and Orestes Brownson in America. Today we have such zealous and scholarly apologists as Frank and Maisie Sheed, David Goldstein, Clare Boothe Luce, Carlton J. H. Hayes, Karl Stern and many others. That any post of service, not requiring Holy Orders, is open to our laity is evident from an incident related in the life of Pope Pius IX.

"It seems incongruous," complained an English bishop to the pope, "for a layman, and a married man at that, to teach theology to seminarians."

"It seems strange, my Lord," replied the Pontiff, "that a man should be rendered incapable of being a theologian by the reception of a sacrament which neither you nor I have received."

### Mystical Body

The participation of the laity in the apostolate of the hierarchy is a beautiful application of the doctrine of the Mystical Body of Christ. "We, though many in numbers," says St. Paul, "form one body in Christ" (Rom. 12:5). Developing this basic principle, the Apostle says, "All you who have been baptized in Christ's name have put on the person of Christ; no more Jew or Gentile; no more slave or freeman; no more male or female; you are all one person in Jesus Christ" (Gal. 3: 28).

In an address to the National Council of Catholic Men on April 5, 1954, Archbishop Cicognani, Apostolic Delegate to the United States, expressed the mind of the Holy See, when he said, "Today the lay apostolate is an urgent necessity." Hence the matter of winning converts and of reclaiming fallenaways is not a matter of option or of caprice but of stern obligation.

"The lay apostolate," points out Cardinal Gracias, "is not a luxury of devotion nor a work of supererogation. It is a plain

duty which lies upon each one according to his ability. There are many Catholics who are sincerely, but mistakenly, convinced that they have not only no obligation to engage in apostolic work but also that it is no business of theirs. It cannot be stressed sufficiently therefore that participation in the apostolate by the laity is not a matter of choice but of obligation."

Every Catholic man and woman should be able to explain his faith and its credentials. "Sanctify the Lord Christ in your hearts," says St. Peter, "being ready always to satisfy everyone that asketh you a reason of that hope which is in you" (1 Peter 3:15). Telling of the reward to the active lay apostle, St. James says, "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins" (James 5:9).

A Catholic never properly appreciates his faith until he has worked, sacrificed and suffered for it and shared it with others. The best antidote for the anticlericalism that crops up in the so-called Catholic countries is to enlist the laity in missionary activities. This prevents the development of a gulf —the breeding ground of anticlericalism—between the clergy and the laity, and causes them to work shoulder to shoulder for the spread of Christ's kingdom.

Canon law places upon every pastor the care of all souls, Catholic and non-Catholic, living within the territory of his parish. With tireless zeal and consummate tact he must strive to bring the fullness of divine truth to those who have been robbed of all or of a part of their spiritual patrimony. In this responsibility the faithful likewise share.

St. Peter tells us all that we are "a royal priesthood, a holy nation, a purchased people" and that we are all called to proclaim the perfections of Him Who has called us "out of darkness into His marvelous light" (1 Peter 2:9). Hence upon the whole parish, embracing pastor and people, rests the obligation of bringing the saving truths of Christ to all who dwell within its territory.

### Secret of Success

No small part of the marvelous success of the Crusade for Souls in every diocese in which it has been conducted is traceable to the fact that it has made the duty of the convert apostolate clear to our laity and has thus enlisted more of them than had ever been done before in a purely spiritual enterprise. Such apostolic activity is immensely fruitful: it quickens the faith and zeal of the workers themselves, wins hundreds of converts, and reclaims a great number of fallenaways.

That is why many pastors in

the Covington diocese declared: "The Crusade for Souls has done more to stimulate the zeal of our laity and to make them convert-minded than any Mission we have ever had in our parishes. Instead of simply listening to sermons, the laity were called upon to act: to pray, to call at homes, to explain their faith, to bring prospects to Inquiry Forums and to play the role of Big Brothers to their spiritual proteges. No one can do such missionary work without becoming a better and more devoted Catholic."

Similar too was the reaction of Archbishop Swint of Wheeling. "If the Crusade for Souls didn't yield a single convert," he said, "it would more than have justified itself because of the enhanced appreciation of their faith which it developed among the laity. Never before have the laity of West Virginia been so appreciative of their faith and so zealous to share it with their churchless neighbors." Such is the reaction of the Bishops and priests of every diocese where a Crusade for Souls has been conducted.

### Different Levels

The first crusade in San Diego was conducted on a diocesan-wide scale and for several years following it was conducted exclusively on such a level. The Bishops of Louisiana were the first to launch it on a multi-diocesan, statewide basis, issuing a Pastoral signed jointly by Archbishop Rummel of New Orleans, Bishop Jeanmard of Lafayette and Bishop Greco of Alexandria. This was read in all the churches and missions of Louisiana on the same Sunday, and substantially the same methods of procedure were followed throughout the three dioceses. This uniform simultaneous action gave much greater momentum, prestige and impressiveness to the campaign than would have been possible on a merely diocesan level.

This plan was likewise followed in Indiana where the Pastoral announcing the crusade was signed jointly by Archbishop Schulte of Indianapolis, Bishop Bennett of Lafayette, Bishop Grimmelsman of Evansville and Bishop Pursley of Fort Wayne. In this case the four dioceses of the state constitute an ecclesiastical province, and hence this was the first crusade launched not only on a state but also on a provincial-wide basis.

In both Louisiana and Indiana the priests and the lay canvassers found inspiration, encouragement and support in the educational campaign which covered the entire state and made even the most lackadaisical Catholics realize that the Church was in dead earnest and meant business. Just as a snowball rolling down a mountainside grows in size, force and momentum in proportion to the depth, so the crusade gained in momentum and power in pro-

portion to the size of the unit through which it swept.

### Parish Crusade

While the diocese, state and province offer many advantages for the conducting of a crusade, it may also be conducted on a parish basis. The parish is, after all, the basic unit of the Church's organization, and it possesses all the machinery necessary for the launching of "operation doorbell." Indeed, it has been conducted with notable success in a number of parishes.

Thus Father Leonard E. Weber, pastor of St. Ann's parish at Blackduck, Minnesota, along with his assistant, Father Gerald Noesen, conducted a crusade throughout his thousand square mile parish. In it are missions at Kelliher, Shooks and Pennington. Calling at every home in this vast area, they talked with 734 non-Catholic families. Of these, 503 or 68 per cent indicated a desire to learn something about the Catholic religion, as compared with the 203 families—32 per cent—who expressed no interest.

"In most of the homes," reports Father Weber, "we finished our visit in three or four minutes. Quite often, however, the non-Catholic party wished to ask questions, and we always made it a point to accommodate them, occasionally remaining an hour or so in a given home, explaining some point of Catholic doctrine. It was the first time that many of them had ever spoken to a Catholic priest. Not the least important fruit of operation doorbell was the discovery of 78 fallenaways."

Edifying, indeed, is the fact that Father Weber and Father Noesen conducted the entire operation themselves. This undoubtedly accounts for the unusually high percentage of families who expressed a desire to learn more about the Catholic faith. It shows how immensely fruitful is the "shoe-leather apostolate" among us priests and how urgently it is needed. The "leads" secured from their canvassing will keep both busy for a long time, they report, in the instruction of inquirers and in reclaiming the lapsed, so disturbingly numerous in every parish.

### Our Best Hope

In most cases where parish crusades for souls have been conducted, however, the priests have used lay canvassers to help them in calling at all the homes. Such missionary activity has been most wholesome for the laity and deepens their interest in all the undertakings of the parish. Such parochial campaigns bring many persons to the Inquiry Forum and result in doubling or tripling the number of converts and of reclaimed fallenaways. The suc-

cess of such parochial crusades usually leads to the launching of a crusade on a diocesan-wide scale.

In response to the requests of numerous pastors for samples of the kits used by the canvassers, Ave Maria Press, Notre Dame, Indiana, has reprinted the booklet of instructions for the workers, census cards, invitations, form letters and other material found useful in such crusades. A sample kit of such material is obtainable at nominal cost from the Ave Maria Press. With the increasing launching of operation doorbell on a parochial basis as well as on a diocesan, state and province level lies our best hope for the winning of more converts and the reclaiming of more fallenaways.

## A Martyr To The Priesthood

Of a good Cumberland family, Blessed John Bost was held in great esteem by the Protestant Bishop of Durham, Sir Tobie Matthew, for his high character and scholarship. But he gave up all hope of preferment, was reconciled to the Church, and began his work as a priest on the English Mission in 1581.

He was so successful in his labors that the Earl of Huntington, the bigoted Lord President of the North, was most intent on his capture. This, one Francis Ecclesfield, an apostate Catholic, promised to bring about. But Father Bost several times, though narrowly, eluded his grasp.

At length, to make sure of his game, the traitor presented himself to the priest as a penitent in the house of Mr. Claxton, and went to confession and Communion. He then went straight from the sacred mysteries and brought in the pursuivants. Even then the priest was so well concealed that he could not be found until, by making breaches in the wall, the prey was discovered.

Father Bost was sent to London, and there he was so cruelly racked that he could only move stooping on a stick. In the end he was sent back to Durham, and there he was hanged, drawn, and quartered, July 24, 1594, in the reign of Good Queen Bess. As his heart was being ripped out according to her orders, he cried out three times: "Jesus, Jesus, Jesus, forgive them!"

# Group-Captain Leonard Cheshire, V.C.

*A latter-day Cottolengo*

*Piers Compton, Esq.*

THE young man who had previously spoken was taken aback for a moment.

He was not used to being contradicted.

It was in a cocktail lounge in the fashionable West End of London, soon after the war. All sorts of subjects were being discussed, by lay people who seemed only intent on making their voices heard; and the talk had suddenly veered round to God.

A rather slight young man, with piercing eyes, expressed his own views, which were (he thought) sufficiently broad and far enough removed from the orthodox to be arresting.

"God," he said, "is your conscience, which tells you right from wrong or good from bad."

Then came the reply. "Nonsense"—and it was a woman's voice—"God is a Person."

The young man, who knew the woman as a hard-drinking habitué of the place, left soon after. It was clear outside, away from the smoke and fumes and the garish lights; as clear as a man's mind ought to be when it thinks about God and the meaning of existence—if it has any meaning . . .

He determined to find out.

### The Touring Airman

The young man was Leonard Cheshire, a typical product of his restless, disjointed time.

The son of a distinguished law scholar, he had shown, at Oxford, little or no inclination to follow his father's calling. His interests might have been summed up in a very few words—speed, racing cars, and flying.

He joined the University Air Squadron. He burnt up the countryside in a supercharged Alfa Romeo car. War-talk was in the air and he welcomed it, since legalized destruction would serve as an outlet for his gusty animal spirits.

It promised to be fun; and when the falling of the first bombs meant that hell was let loose over Europe, Leonard Cheshire, who was soon given a pilot's commission, rushed to be in at the carnage.

At the age of 25, when he had taken part in 100 raids over Europe, he was the youngest group-captain in the R.A.F. His decorations included the Distinguished Flying Cross, the Distinguished Service Order (twice), and the V.C.

His theory as to the low marking of targets in preparation for devastatingly accurate bombing brought him head-on against the opinion of air marshals and the War Cabinet. But he took a crackbrained risk to prove them wrong by hurtling

---

**The writer is literary editor of the London Universe.**

down flat to roof-top level in a raid on Munich, and so began the persistent ever-mounting destruction of enemy installations from the air.

### At Hiroshima

Then came the tragically historic day in August, 1945, when the dare-devil ace found himself flying as observer in the gunner's seat of the plane that dropped the first atom bomb on Japan.

From a background of blue sky he watched through his glasses as a sudden flash brighter than sunlight rocketed into a ball of fire that turned and twisted, like a foully venomous cloud, over the doomed city.

That climax of modern science, marking the highest level of destruction so far attained, not only seared the very crust off the shivering earth.

It also tore the selfish and materialistic outlook from the soul of Leonard Cheshire. He was driven, by sheer horror, to look around for some evidence of purpose beyond the madness in which he had taken part.

His sense of values was shocked into violent and total change, so that the man who had welcomed war as an escape from boredom, now looked forward as eagerly to peace as a means of serving humanity.

He had not yet discovered the Church. So far he was animated by the desire to put charitable principles into practice, and from that sprang the first of his nominally Christian projects that was known as Vade in Pace—Walk in Peace.

He formed communal groups of ex-service men and women and their families. Each group was self-supporting, growing its own food and selling the surplus, working at the old handicrafts that had been crushed out of existence by industry, all motivated (in theory at least) by thoughts of the common good.

Meanwhile Cheshire had gone to Canada, where he worked for a time in a lumber camp. There the news reached him that V.I.P. had not only failed but had gone bankrupt, leaving him heavily in debt.

He returned to England, and took up quarters at a place known as Le Court, at Liss in Hampshire, which had recently housed one of his short-lived colonies.

### His First Guest

He was there alone, with many problems to work out—how to pay off the debts, what to plan for his future, and where to find the answer to the religious problems that worked upon and disturbed his mental outlook with something of the force of the explosion that had changed his way of life.

One night he was surprised by a knock on the door.

The caller, who gave his name as "Alf," had served under Cheshire in the Air Force.

But now he was ill, and so seriously that no hospital would take him in. He had called on Cheshire for advice or help. . . He had nowhere to go.

Cheshire's answer was prompt and decisive. That night he slept in the summer-house and made his bed over to the visitor, who was (as it proved) dying of cancer.

For the last few weeks of his life, Cheshire was his nurse. He noticed that Alf could wait for the end with a perfect calm that was somehow as far removed from mere resignation as it was from heroics.

He also noticed that the dying man constantly read the same book. It was near him as he died; and when Cheshire was alone in the quiet house, in the early hours of morning, he took the book to read.

When daylight came, Cheshire had found his vocation—and his guide.

The book was "One Lord, One Faith," by the distinguished Anglican convert, Vernon Johnson. For the first time Cheshire was brought face to face with Authority in its true sense — meaning Authorship. God is. God had founded His One True Church. Only the ordinary tricks of evasion could help to avoid that simple fact.

But there was no easy, superficial acceptance on Cheshire's part. He read what the "other side" had to say. He asked many Anglicans their reasons for rejecting the claims of Rome.

But the more he discovered, the more it convinced him that the non-Catholic case rested upon the shifting sands of fallible human opinion. It differed, according to place and person . . .

He was received into the Church on Christmas Eve, 1948.

**Another Guest**

In the meantime he received his second patient, an unwanted old woman of 94 whom Cheshire nursed, single-handed, for seven months.

He did, in fact, much more than nurse her, for when he inquired at the local hospital for the best method of treatment they told him that the first thing was washing.

"All over?" asked Cheshire. All over, they told him.

Then ensued a veritable struggle between the group-captain and the querulous old patient who, while not being averse to having most of her clothing removed, clung desperately to her socks which, she told him, would not come off—for the simple reason that she never had removed them.

"They're coming off now," he told her; and they did.

But the battle was a long one. Every night she clung to her socks. Every night, after her wash, she as regularly told him she was feeling "awful."

But at length her native stubbornness and the habits of

a long life were worn down, and there came a time when she flung her arms about the neck of the momentarily appalled V.C. as a gesture that his charity had won.

During all this, Cheshire enlisted a single helper who saw to the cooking, the vegetable growing, and the selling of flowers on which the inhabitants of Le Court existed. But more of the aged, the chronically sick and permanently disabled were finding their way to the door that was never closed against them, and by the end of 1949 the first of the Cheshire Foundation Homes, with over 30 patients, had come into existence.

It was a communal centre in which the term "useless life" had no meaning for people whose disability barred them from hospital treatment, while some would never walk again, yet who were so inspired by the example and atmosphere about them that they did weaving and embroidery or made jewelry—one girl working with her toes—and shared as fully as possible in an organized social round.

### Organization

Then a regular staff was engaged; equipment was purchased; but the heavy demands made by the sick, the long hours and irregular sleep, gradually wore down a frame that had never been physically robust, and Cheshire was advised to return to more normal activity.

He did. He took a research post with an aircraft firm in Cornwall. But even there he set about converting, single-handed, some derelict huts which had no drains, water, or lighting.

His first helper and patient in that vicinity was an epileptic ex-frogman, though before long local civilians and men from a nearby naval establishment lent a hand with the restoration.

This second home was ready in three months. But one day Cheshire himself was hurried off for medical examination, and the verdict was tuberculosis of both lungs—probably contracted during his nursing.

For two years he was in a sanatorium. He underwent three operations, and realized to the full the Christian interpretation of suffering.

He went on directing his homes and planning future settlements from his sick-bed, ventures that started as an act of faith and were run by the grace of God, until now there are eight homes in England where about 250 patients are being treated. Three more centers are in course of construction.

The Cheshire apostolate has also spread to India, where in seven homes invalid people of all kinds—with even the rigid systems of race and caste overcome—are enabled to live to-

gether. There is another Cheshire settlement in Singapore.

**His Wayside Apostolate**

But the man whose road to Damascus was opened by the havoc of a bomb has spoken to a far wider audience than the incurably sick.

For many a casual wanderer, or a theater or night-club patron, through the streets of London, has come upon a blue motor van parked in or just off one of the main West End thoroughfares.

A sound of singing has reached them, and though to most people it was unfamiliar —being parts of the liturgy as recorded by the monks of Solesmes — they may have been drawn, or actually invited by one of its attendants — to look within the van.

There they would have heard a recorded talk by Cheshire, and have seen a photograph whose quality of surprise was even greater than that occasioned by the Gregorian chant — a photograph of the Holy Shroud in which (according to tradition) the Body of Our Lord was wrapped after crucifixion.

They would also have been given a pamphlet, written by Cheshire, setting out the medical and photographic evidence that heavily supports the tradition.

The most decorated hero of the war is thus a living proof that Faith means something far more than a merely passive acceptance.

It is a spur to the only kind of activity whose results are enduring, reaching out into many strange directions and inspiring response in the most unexpected quarters, though often (or so it seems to frail and impatient human reckoning) in that fatal Last Moment that may also be the Moment of God.

## Our Lord And Vernacular Worship

"It is often forgotten that in our Lord's time the worship of the Synagogue, which He attended with unfailing devotion and regularity, and never criticized, was carried out chiefly in a language not merely archaic but dead. Hebrew had long before been replaced by Aramaic and Greek as the ordinary tongues of the Jewish people. It was never spoken in our Lord's day, yet the people continued to worship in the language of their fathers, as they do in general to this day. It need not surprise us, therefore, if we find in most Churches a strong love of tradition in the language of worship; and to suppose that it must always be brought up to date is an elementary mistake in psychology and history alike."—Dr. Wm. D. Maxwell, minister and a leading scholar of the Church of Scotland.

# Our 'Man Of The Year'

*Lawrence J. McCauley* — *The retreat master*

A RETREAT for the clergy is a recurring spiritual experience which, for all its spirituality, is hedged about by the human. Normally it is Authority that dictates the time and the place of the retreat and invites the Stranger who is to preach to the preachers, counsel the counsellors, exhort the exhorters. Humanly speaking, though it might or might not be an ordeal for the retreatant, it is always an ordeal for the retreat master—unless he is a saint whose heroic humility insulates him thoroughly against self-consciousness, or a vain fool whose conceit dulls his sensitiveness completely.

With the spiritual values of a retreat we priests are already thoroughly acquainted. We also appreciate how necessary it is spiritually. However, as in practically every spiritual endeavor, grace and nature, the divine and the human, must go arm-in-arm together, and as the human is usually so much more in evidence than the divine, it is just plain prudence, preparing for the annual retreat, to take stock of its human elements.

A retreat, so necessary and potentially so rewarding, should be safe beyond the reach of the human to harm it. Unfortunately, what should be does not in this case happen to be. Priests, when they gather socially at the end of the retreat before hastening off to their separate parishes, are quite articulate in expressing their reaction to the retreat. The retreat was a good retreat, or it was a poor retreat; it was a dull retreat or a lively retreat; it was an original retreat, an up-in-the-air retreat, a down-to-earth retreat, a hackneyed, boring, pedestrian retreat.

And to what do the Reverend Gentlemen refer when they qualify the word, retreat, with their own chosen adjectives or string of adjectives? Are they remembering the new fervor with which they said their retreat Masses, or are they worried by what their final examination of conscience revealed of the drift of their lives?

Their comments are rarely concerned with what God did for them, or with what they did for God during their retreat, but with their reaction to their hired spiritual guide who, mercifully, rarely discovers what sympathies or antipathies he has evoked.

---

**The author is stationed at the cathedral in Cape Town, South Africa.**

The number-one human element in every preached retreat is the retreat master. Unlike a spiritual book which, if it does not please, can be discarded for another that does, whether he pleases us or irritates us—or, worse still, bores us—we have no choice but to sit out his conferences.

Though a comparatively small portion of the long retreat day is spent listening to the retreat master, those brief encounters have a way of dominating the whole day, setting the tone of the retreat. If it were not so, we would not be so terse and so categorical in our summing up of what is really, if not apparently, a most complex thing—our retreat.

**An Unwanted Apologia**

Occasionally a sensitive retreat master, a little alarmed by the task ahead of him, makes his opening conference largely an apologia for himself. With that sort of thing we tend to grow impatient. Our temptation is to break into his careful phrases and measured sentences with: "Father, our retreat is very short, so why preach an entire conference on the not very helpful subject of yourself? We will know all too soon whether we like you, or whether we don't, whether you delight us or irritate us, help us or offend us, so please get on with the retreat. We know that you consider it a great privilege to be talking to priests and that you are bitterly aware of your own unworthiness. All our retreat masters were privileged, and all of them felt unworthy —or so they said."

Unfortunately, the retreat master cannot be disposed of as easily as that. Whether he preaches his first conference on the Origin of Man or on the End of Man, we would, unless we were unique in our detachment, be distracted from what he was saying by how he said it. We would, unconsciously, be projecting him into the other conferences that must inevitably follow, wondering whether he was going to make or wreck our retreat.

It is hard for any priest to have to listen to another priest, even when it is only to the laity that he is preaching. But it is hardest of all when he speaks to us.

That is because, professionally, we are of all men the most individualistic. The pulpit or the rostrum is ours habitually, by right. Apart from the murmured responses of the altar boys and the controlled efforts of the choir, ours is the only voice that is heard in church. In our territory we have no peer. We develop, consequently, certain traits of character and temperament that make it very difficult for us to accept meekly and without question the *ipse dixits* of

a priest who puts us in the pews and mounts the pulpit.

On the first evening of our retreat we should give a little thought to all this, even though we consider it so obvious as to be trite.

### A Difficult Assignment

Naturally a retreat master, worthy of his job, is a little apprehensive. The retreat has not been sprung upon him. He has had ample warning. He has been carefully chosen—and the care that has gone into his choosing is a cause of worry. The Bishop and the clergy expect him to live up to their expectations of him. He knows what he is going to say, but he is dubious about its reception. It is the best he could do in the circumstances and, waiting for the hour of his first conference, he has a sinking feeling that it is a very sorry best. So afraid of our post-mortems is he that he has, even before he has said one word, resolved to clear out as fast as he can after he has preached his last conference.

However, in spite of all that, he knows and we know that these few days should be for us the most important, the most enlightening and the most helpful days of the whole year. He is determined, with God's help, to give of his best. And we, if we are wise, should be equally determined that our retreat will be all that and more quite independently of the retreat master. It will be, too, if right at the beginning we make a serious and sincere effort to put him and what he has to say to us in proper perspective.

Is there one of us so spiritually immature that our retreat will stand or fall with the success or failure of the retreat master? We are all sufficiently adult and experienced to be able to make an excellent retreat even were he to irritate us more and more each time he preached to us. We know in advance that there is little he can say that has not been said to us from a pulpit or from a book many times before.

### Good Will Is Necessary

If we enjoy him it will probably be because we feel a certain sympathy with his outlook on life and the way he expresses himself. If he gets on our nerves it will be because in matters where opinion is concerned we don't like his, and in matters dogmatic we dislike his tone. So, ultimately, the success of our retreat depends on our goodwill and the generosity of the efforts we make to cooperate with its lavish graces.

On the first evening of the retreat, then, before we retire, we should plan out what we hope to do. Personal plans. The retreat master will be grateful to us if we do not wait for

him to direct us. All he asks is that we bear with him. He is meant to be merely a stimulus to our thought — the thought we call meditation, the thought that is the natural prelude to prayer and resolution. He pretends to nothing more. Even should he irritate us, that very irritation might be more of a stimulus than conferences which pleased us.

If I may, for a rash moment, take my stand at the side of the retreat master and presume to advise so rugged a group of individualists as the clergy, I would suggest that you give the guide of the week a sporting chance by not expecting too much of him or of yourselves. Do not use the short days of the retreat to work yourselves into a state of spiritual and physical exhaustion. A retreat is best made when leisure is rightly and prudently used. Nowhere is there a retreat master who has not had the melancholy experience of preaching retreats to unfortunate communities of men and women where he has not been able to prevail against the rigid, relentless time-tables of tradition. He has watched, helplessly, the hapless retreatants, hounded by a bell that never kept still, rushing from spiritual exercise to spiritual exercise, with hardly a moment to draw breath. He has been confronted with bleary-eyed audiences in the small hours of the morning, fagged out by the exertions of the day before and apprehensive of the labor of the day just beginning. He has tried at a cruel hour in the afternoon to talk to tired people who were struggling against sleep and the embarrassment that follows sleep.

We will make his task and our own much easier if we bring alert selves to his conferences. The fewer the public exercises, especially for priests, who by force of habit have become men accustomed to loneliness, the better. If we say our Mass as devoutly as we can; if we are allowed to mull over our Office, privately, instead of distracting ourselves by trying to remember the rubrics for its public recitation —something we have not done since we were students; if we take a reasonable siesta and get to bed early; if we do as much of our thinking as we can, strolling in the open; if we let our prayer flow spontaneously from our thoughts where and when we think them, not regimented by the clock, not dictated to by resolution, not anchored to a place —if we do all these things, our retreat will be not only a renewal of our spirit but also a solace to our weary bodies and tired minds. And if we cannot, following so humane a schedule, give a patient, good-humored hearing to a man who is trying to do his best, we are surly, cross-grained folk

who deserve every dragging minute of our week of discomfiture.

The retreat master, if he is a good psychologist, will make a determined effort to like the retreatants, no matter how unprepossessing they may look. He does so because he knows that he will do more for men he likes than he can hope to do for men who terrify him. If he is not a good psychologist he has no business preaching retreats. And if we, the retreatants, know our onions, we should make a deliberate, conscious effort to like him right from the start. That way we will find even the poorest of his conferences at least supportable.

Our retreat is too short and too precious a season to be jeopardized by those human elements in it which are in our power to control. If, at the end of it, our judgment is that it has been poor, that verdict will not be an indictment of the stranger in our midst but a sorry admission of our own failure to behave as a spiritual adult.

## Soup And T.

I visited Mount St. Joseph Abbey, two miles from Roscrea, in the County of Tipperary. The guests were friendly people and the first I met was a journalist from Dublin. He told me an amazing story of a village in Tipperary.

In this village the priest preached in Latin, and outside the church the entire congregation and their children spoke in Latin. The shopkeepers and the whole village spoke in Latin.

I asked the whereabouts of this village, "It's an easy way from here." "The name?" "Well, the village is called Lattin." This shows how your leg may be pulled at a Trappist guesthouse.

Silence prevails in the refectory. The monk who drops a teaspoon or clatters a plate must then rise and prostrate himself before the Lord Abbot. After a moment or so the Lord Abbot knocks on the table, then the offender may rise and return to his place.

The monks and lay brothers serve in turn at table. A monk may not ask for anything for himself from a brother, but he may draw the brother's attention if his neighbor lacks anything.

An apocryphal story is told of the monk who found a dead mouse in his soup. He paused for a moment. Then he beckoned the brother and said in signs: "My neighbor has no mouse in his soup." — Halliday Sutherland, *Irish Journey.*

# Billy Graham, Theologian

*'A man of prayer—*
*and a heretic'*

*John E. Kelly*

BILLY GRAHAM insists that he is an evangelist, not a theologian. He had little if any formal theological training at the Florida Bible Institute and Wheaton College. Of course he has read theological works and consulted with theologians.

He is an ordained Baptist minister by affiliation, a fundamentalist in theological position and so in the camp opposed to liberal Protestant elements. But there are degrees of fundamentalism, as of liberalism, and Billy asks to be put with the middle ground Fundamentalists.

. . . If by fundamentalist you mean a person who accepts the authority of the Scriptures, the virgin birth of Christ, the atoning death of Christ, His bodily resurrection, His Second Coming, and personal salvation by faith through grace, then I am a fundamentalist. However I much prefer being called a "Christian." The terms liberalism and fundamentalism have arisen in modern days. Neither is found in sacred Scripture. (*Look*, Feb. 7, 1956)

A general description of his position is to be found in the study of Rev. Gustave Weigel, S.J., *A Survey of Protestant Theology in our Day*. Billy would fit into the segment which he labels "Activist Evangelicism."

If the Anglo-Catholics look and sound like Catholics without really taking on the total Catholic commitment, then the Activist Evangelicals look and sound l i k e fundamentalists without really being identified with that position. What distinguishes them from the Orthodox Evangelicals is the slipperiness of the formulas which they use. The Activist believes in the Bible as the sole vehicle of revelation, but he does not believe in scriptural inerrancy. The Bible is a message, a kerygma. The Activist is quite willing to take lights and leads from historicist interpretations of the Scriptures. He professes a fiducial faith in Jesus of Nazareth as the Incarnate Son of God, but his understanding of that phrase would perhaps satisfy the Nestorians rather than the Chalcedonian theologians.

According to the *Look* statement, there are Catholic doctrines which Billy believes in some way. Single sentences and even whole paragraphs of his sermons could be delivered from any Catholic pulpit, particularly at Lenten devotions. The *Look* doctrines cited above are the authority of the Scriptures, the virgin birth of Christ, His atoning death, bodily resurrection, second coming.

Other dogmas preached by Billy, to the dismay of many

"name" Protestant theologians, are the existence of a personal Satan, a real heaven and hell, the necessity of personal repentance and reconciliation between the sinner and a personal Saviour. (Never, of course, in terms of the sacrament of Penance instituted by Christ.)

In Catholic terms, he affirms belief in such essential doctrines as the Trinity, Incarnation, Redemption.

But to Catholics who insist on attending his Crusade sessions or listening to the Hour of Decision broadcasts it should be bluntly stated that even on these points his teaching is false by being incomplete when it is not false in se.

**Heaven—Second Coming**

As evidence of theology of a sort, we cite his 1950 position on heaven, his 1955 position on the Second Coming.

Reporting one of his Crusade sessions, The Portland Oregonian (Aug. 22, 1950) indicates Billy's idea of heaven.

Heaven is a real place, "as real as Los Angeles, Tacoma or Portland . . . and hell is as horrifying as a lake of fire and brimstone could make it." It is a concrete, personal heaven of golden streets, gorgeous mansions "where there will be no arthritis, no headache, where everyone will have perfect bodies." (So far, fair.)

There are three heavens, "the atmospheric, planetary and the heaven of God" which "the Bible indicates is somewhere in the north because 'up' is always north and the Bible refers to heaven as 'up.' No one ever says 'up South.'" (Sorry, a little downgrading here.)

An upright life and good works won't get you into heaven; neither will affiliation as a Baptist or a Presbyterian (other denominations not mentioned but presumably included). If you get to the pearly gate and say you want in because you're a Baptist the answer will be: "We don't have such denominations. The only thing we know up here is those that have been washed in the blood of the lamb."

In his concluding appeal for decisions for Christ answered by 300 people, Billy said, "Know your name is written in heaven . . . You can be sure today. You don't have to do anything else; just let Jesus come into your heart."

Billy says he believes in the Second Coming of Christ. But exactly what does he believe? He identified his position as a contributor to a 1955 London *Daily Sketch* series in which prominent people wrote on "If Christ Came Back Today." Billy's contribution was carried in the April 3, 1955, issue of the Washington *Evening Star.*

Billy says that the Bible says Christ will return in person. He disagrees with "extremists and fanatics" who have distorted teaching "by their date-setting

and other un-Scriptural emphasis."

Contrary to Catholic teaching, Billy believes that Christ will be around for quite a spell, since:

1.) "He will disturb the economic life;" he will straighten out the thousands of economic injustices, as shortages in food, clothing, housing, and other Graham specifics.

2.) "He will disturb the political status quo. The dictators, the aggressors, the crafty politicians and corrupt political systems which are based upon greed—all will be the objects of his wrath."

3.) Also to be disturbed is the status quo of the social and religious areas, where He will disturb "those leaders like the Pharisees and Publicans." (The Publicans were religious leaders?)

### Theological Shift

One notes a development or at least a change in Billy's theological positions. In his earlier preaching years he was more a literalist than now. (This "liberalizing" has made him the target of criticism by extreme fundamentalists.)

Even Stanley High admits this, stating:

Earlier in his preaching, Hell burned with a real, not a figurative fire. "The Bible says Hell has a fire — as when the three Hebrew children were thrown into the fiery furnace— that burns but does not consume." The Heaven he pictured then was straight from the drawing boards: "Sixteen hundred miles long, sixteen hundred miles wide, sixteen hundred miles high."

Since those early days his emphasis has considerably changed. As sure as he is of the existence of Hell, he now says that Hell's fire may be "the burning thirst for God of those who have been eternally banished from His presence." Hell's "outer darkness" may be "the total absence of light where God Himself is totally absent." But whether we take the Bible's words "to be literal or figurative does not affect Hell's reality."

If this were only a change in emphasis it would not be so bad. But it is in some instances a change in position. Was he wrong earlier and right now? In further shifts, will he be less correct or more nearly right? Will he ever be entirely right? The spiritual guide of millions of Americans can be expected to be all right all of the time.

Just what is necessary for salvation is not always the same. In 1950 for residents of Portland, Oregon, it was merely that a man publicly accept Christ — "be washed in the Blood of the Lamb." God asks nothing except faith. But speaking the same week to inmates of Oregon State Prison he said that "all God said you

need to do to get to heaven is believe."

To the 50 of the 1,460 inmates who "made decisions" he gave three admonitions:

1. Read the Bible
2. Pray
3. Witness for Christ (tell others).

He constantly calls for "a literal acceptance of Jesus Christ." Acceptance of the Bible is not enough. "Christ Himself is the answer, not His Sermon on the Mount, man alone is helpless . . . before Satan . . . The sin of the world can only be abated by the blood of Jesus on the Cross. Man either believes this or he is lost." (Sat. Review, Feb. 13, 1954)

**Some Agree—Some Disagree**

There is criticism of Billy's theological position among Protestant divines, though it must be admitted that the majority of ministers are on his side. While we can not say whether American Episcopal groups have given collective support, as is the case with their English cousins, or whether Lutheran synods have come out with qualified or other approval, certainly many individual Episcopal and Lutheran clerics have supported local Crusades.

Interestingly, one of the reasons for wide support, according to a reviewer of *Peace With God* (100,000 copies sold in first month of publication) is that:

Billy's theology does not trouble us since it is silent on such matters as sprinkling, speaking in tongues, and closed communion. It is simply the gospel as our people have known it for a long time. (*Sat. Review*, Feb. 13, 1954)

While the Archbishop of Canterbury is favorable to Billy, the Archbishop of York (Dr. Arthur M. Ramsey) has recently (*Time,* Feb. 13, 1956) expressed strong misgivings of Billy and "religious fundamentalism which . . . offers a quick security of peace of mind overnight." He adds that "the theology . . . 'Christ bore your punishment, believe and be saved' when accompanied by the pulpit cliché, 'the Bible says' is a very distorted view of the apostolic gospel . . . The call to immediate decision for Christ (is) a stifling of the mind in the process of decision (which) may bring the most terrible revenge in scepticism and disillusionment."

In rebuttal, the fact is that there is no large-scale emotionalism (saving the characteristic of his convinced preaching) in his Crusades. The appeal for a decision is made to the intellect and will of the audience. It is stated in a prayerful, not an haranguing way. He convincingly recalls to the mind of his hearers, whether churchgoers or not, the saving truths they have not heard since Sunday school days, then urges them to act on those truths (in many

cases only half-truths). Newspaper men uniformly attest to the un-Billy Sunday type of Billy Graham's evangelism. What effective preacher does not appeal to both intellect and will?

We mention elsewhere the criticism of N.Y. Union Theological Seminary's Reinhold Niebuhr, always prefaced with charitable expressions of esteem. He condemns Billy's position as a theology that is "pietism . . . coupled with perfectionist illusions . . . knowing nothing about the Reformation's restoration of that part of the gospel which revealed the moral ambiguity of the life of the redeemed." (*The Christian Century,* May 23, 1956)

Niebuhr is distressed about the 1957 Crusade in New York.

We dread the prospect. The Graham revival will actually accentuate every prejudice which the modern 'enlightened' but morally sensitive man may have . . . Haven't the Protestant leaders of the city thought of these hazards? (*Newsweek,* April 23, 1956)

Yet the 1956 summer correspondence to *The Christian Century* editor was heavily in Graham's favor, condemning Niebuhr's overemphasis on the social area to the exclusion of the individual.

" . . . it is true that a certain kind of evangelism has tended to neglect the social aspects of conversion (but) I have come to see that neo-orthodoxy . . . is hesitant and weak in calling persons to a positive faith." (*The Christian Century,* July 18, 1956)

Another reason for support found in Protestant journals and even as liberal a periodical as *The New Republic* is that Graham offers (or appears to) certitude to his hearers, a certitude that follows submission to God's word and that word lies in the Bible.

"Graham is leading a retreat back to the fortress of the faith, among people whom the modern world outside has burdened with expectations that they have not fulfilled." His well groomed assurance evidences that he is able "to meet all the requirements of the American cult of happy, healthy living, popularity and self-assurance." And then he tenders the message that "the cult is not worth pursuing." "Repent," he cries, "the sin of having fallen victim to the impossible vision of salvation . . . portrayed in beautiful, full-color magazine advertisements . . . where life is always slim and gleaming." (*The New Republic,* Aug. 22, 1955) Earlier, in its Oct. 10, 1955, issue, a published letter made reference to Donald Meyer's contrast of Billy Graham and Norman Vincent Peale: Graham the "debunker of success" and Peale its incurably optimistic advocate.

### Our Conclusion

Rev. Billy Graham is a notable figure on the American

religious scene. He is the medium of contact with God for millions of Americans.

His motives within his lights seem unimpeachable. His primary motive appears to be self-dedication to the presentation of Christianity for the salvation of his listeners. He is sincere, convinced, a man of prayer — and a heretic. His preaching must be labeled false doctrine.

We have passed over his disregard of Tradition as a source of divine revelation. We have cited discrepancies in his partial beliefs of revealed truth.

Billy knows the Bible in full, but not fully. From his hundreds of readings of the New Testament there are many passages which he knows but never mentions. He preaches the virgin birth of Christ, but says little or nothing about the Blessed Virgin Mary. He preaches nothing about sacramental theology, evident in the Bible; nothing about the sacrificial priesthood of the Pauline epistles and elsewhere.

Billy's teachings about what the church is, vary considerably from Christ's teaching. There is no mention of the primacy promised to and conferred upon Peter. The Bible says plenty about that. Billy does not believe that his Baptist is the true church, since he directs those whom he has reached to the church of their preference (or of the counsellors' preferences). He does not believe that a church other than the Baptist is the church of Christ, otherwise he would join it.

Rev. Billy Graham, in short, is a man who has dedicated himself to "go all out for Christ." But he fails to go all the way.

Those man - in - the - street Americans whom Billy influences to "decide for Christ" do not find the whole Christ. They do not find the truth — whole and entire, unchanging. His inflence works against the text of the placard spotlighted on every Graham platform—Jesus says, "I am the Way, the Truth and the Life." Billy goes only part way and with only a part of the truth.

We should perhaps be grateful to evangelist Billy Graham for the number of previously unreached Americans he leads towards Christ. Well might we imitate his sincerity, conviction, zeal and organization in mass evangelizing — with the full gospel. Most of all, we should pray for Billy Graham.

---

To think my worst enemies my best friends, for the brethren of Joseph could never have done him so much good with their love and favor as they did him with their malice and hatred.—St. Thomas More.

# The Two Abbeys Of St. Augustine

*Canterbury and Ramsgate*

*N. Fowler-Wright, Esq.*

EVERY British schoolboy knows that 597 was the year in which St. Augustine and his band of forty monks landed on the lonely shores of the Isle of Thanet, just off the southeast coast.

Augustine and his followers belonged to the great Order of St. Benedict, whose founder had died some fifty years previously, leaving a Holy Rule which was to be followed by thousands of monks throughout the centuries, down to the present day.

Why they should have chosen to come to England from Italy, when there were so many pagans within easier reach is not altogether clear. But there is no doubt that the great and learned Pope Gregory—himself a Benedictine—had the heart of a missionary. He is said to have bought fair-skinned English boys in the slave markets of Gaul, in order to liberate and educate them. To the dark and tanned Roman, these were not Angles but angels. ("Non Angli sed angeli.") If we may believe the legend, these words prompted what was perhaps the greatest invasion England has ever known.

From amongst the monks of the monastery he had founded, Gregory chose Augustine, the Prior, to lead what contemporary Rome regarded as a venture into the unknown. In the words of Arthur Bryant, "Britain (now) seemed to the Mediterranean people a lost land where Nordic demons dwelt in mist and storm, and where, some supposed, the souls of the dead were ferried by night in phantom ships." For nearly two hundred years had elapsed, since the last of the Roman soldiers had been recalled from this corner of an Empire that was about to fall.

Hearing tales of the ferocity of the Britons, the monks lost heart during their journey, and Augustine turned back for Rome. It needed the stiffening of Gregory's courage to send the party forward. They finally crossed the English Channel in the Spring of 597, landing a mile or two from what is now the town of Ramsgate.

The Caint or Kent, where they found themselves standing, was the most populous and civilized part of the country. In this they were fortunate, but nevertheless they must have felt very frightened and lonely, standing in their black habits on the shores of an unknown land, foreigners and unarmed. Journeying over the

---

**Mr. Fowler-Wright writes from Worcestershire.**

Downs they sang *litanies,* prayers to the saints for protection:

"I saw them march from Dover long ago,
with a silver cross before them singing low,
Monks of Rome from their home where the blue seas break in foam,
Augustine with his feet of snow."

(Flecker)

### A Friendly Reception

Reaching Canterbury, the capital, they sought King Ethelbert whose Queen, Bertha, was already a Christian, being the daughter of a Frankish king who had received the Faith. The monarch talked to the mysterious visitors sitting in the entrance to his tent, fearing that they might be able to cast spells upon him in a confined space. He was not unsympathetic to their message of peace upon earth and goodwill to all men, with the promise of a true God, Who was a Saviour.

Ethelbert gave the monks the ruined church of St. Martin, which was a relic of some Christian Romans. A year later, he was baptized in its font. The message of Christ had come to England to stay, and in 601 Augustine received the *pallium* from Gregory, thereby becoming the first Archbishop of Canterbury.

Augustine and Ethelbert jointly founded a monastery in Canterbury under the patronage of Saints Peter and Paul, "for the firm establishment of the religious life according to the Rule of St. Benedict, and in order to serve as a seat of learning in the newly Christianized kingdom" (Gasquet). When, after his death, Augustine's body was laid to rest in the porch of the church, the monastery became known as St. Augustine's Abbey.

Throughout the early Middle Ages, this shrine of St. Augustine attracted crowds of pilgrims to the Abbey church. Also buried there, or in nearby churches, were many British kings and queens, as well as the early Archbishops of Canterbury, including the famous saints, Laurence and Theodore.

The monastery also possessed the first books of the English Church, which Gregory sent over to England. It is monstrous that the wanton destruction of the Reformation should have caused these books to be lost, and equally damnable that the tombs of the saints, kings and queens, should have been smashed and their contents scattered to the winds.

### The Reformation

John Essex was the last Abbot of St. Augustine's, Canterbury. In the July of 1538, he was persuaded by the King's Commissioner to resign his office and to give the monastic property to Henry VIII. At

that time, the Abbot was in touch with learned men in Rome, trying to obtain early prints of the classics to add to the monastery's famous library. He was soon to see both the monastery and library ransacked. Today, St. Augustine's Abbey is barely a ruin. "The wreckers of the sixteenth century, the neglect of succeeding generations, and the active spoliation of those who sought stones for building, or for mending the roads, have done the work of destruction only too well" (Gasquet).

But history has a way of repeating itself, and this coming August will mark the centenary of the founding of a second St. Augustine's Abbey. One hundred years ago, another Benedictine monk, this time an Englishman called Wilfred Alcock, arrived at Ramsgate to start a new mission and found a new monastery dedicated to the same Apostle of the English.

This monk journeyed also from Italy, though not from Rome as before, but from the famous Abbey at Subiaco, where he had gone to join the Order. (At Subiaco, it is still possible to see the cave in which St. Benedict lived as a hermit for several years before being asked by some monks to come to their monastery and teach them the religious life.)

Shortly after Dom Wilfred had taken up residence in Ramsgate in August of 1856, he was joined by more monks from Subiaco. Just as the first missionaries had found a friend in King Ethelbert, who gave them a church, their 19th century successors received a similar favor.

### A Church By Pugin

Only a few years before their arrival, a fine church had been built on the West Cliff of the town by Augustus Welby Pugin, the British born pioneer of a Gothic revival that was truly Christian. He dedicated the church to the St. Augustine of Canterbury who had landed on the shores below.

Pugin had died at the age of forty, worn out by what had already been more than a lifetime's work. He was the architect of over forty churches, including St. Chad's Cathedral, Birmingham, and the now bombed and ruined St. George's, Southwark. With Barry, he played a considerable part in the erection of the Houses of Parliament. Yet he believed that St. Augustine's, Ramsgate, was his greatest work. Built as his private chapel, it was carried out at the designer's own expense and whim. Despite the fact that over $42,000 had been spent, Pugin's death in 1852 left the building unfinished. (It still stands without a tower.) He died too soon to foresee the triumphant future for the building. Four years after the

architect's death—and burial in the South transept—the church was handed over to the spiritual descendants of the patron he had chosen for it.

In September, 1897, the British Benedictines commemorated the 13th centenary of the coming of St. Augustine, and services were held in the field close to the abbey which contains St. Augustine's Cross marking the traditional landing spot.

By this time, St. Augustine's had been raised to the dignity of an abbey, and Wilfred Alcock had been made an abbot —the first in England since the Reformation.

Today, this second abbey of St. Augustine carries on the work undertaken by the original house at Canterbury. Churches have been built throughout the Isle of Thanet, nearly all of which are served by the monks. Two flourishing boys' schools are attached to the monastery, which also has its own printing press and farm. There is a library of some 20,000 classical and liturgical volumes similar to that of the first abbey.

With all these things the monks endeavor to praise God and serve His people.

When the community celebrates the centenary of the return on August 24th, they will do it with hearts thankful for their great progress in various fields of endeavor, and with gratitude for the protection which God has shown them.

For it came to light, from documents that fell into Allied hands at the end of the war, that the Germans had planned to turn the monastery into their headquarters after landing on the Kentish shores. Had the Germans come, history might have repeated itself, demolishing the work of those who come only in peace.

## The Bishop's Burden

And yet, in reality, is the bishop's responsibility ever more terrifying than when he delegates it? To choose out, for the service of the altar, only the men whose hearts God has touched; to ordain them only when they are ripe for ordination; to post them where they ought to be posted . . . to watch, without seeming to watch, over their labours; to make friends of them, and learn their difficulties; to make things easy for them in sickness and in old age—is that a light task?

And beyond that, the merely administrative part of his work, the bishop has to be a priestly model to his clergy, not by a mere facade of edifying behaviour, but *ex animo*, deep down in the heart. Who can prove himself worthy of such a calling? —Msgr. Ronald Knox.

# The Good Shepherd Movement

*Propaganda in Japan*

*James Hyatt, M.M.*

WHEN I arrived in Yokohama on August 20, 1949, only four years had elapsed since the end of the war. The road from Yokohama to Tokyo was still bordered on either side by the ugly ruins of gutted warehouses and factories. But great changes were taking place. Japan had begun to recover from one of the greatest beatings ever imposed on any nation in history. During the seven years that followed, I saw Japan not only revive from the war materially, but rise to a plane of material development substantially above that of pre-war days.

However, to see the construction of new factories, office buildings, theaters, etc. was to see only half of the story. For, as Japan rose to a new high materially, she sank to a new low morally and spiritually. The war had not only wiped out the cities of Japan. It had also shaken to its foundation the whole social structure of Japanese life. And, during the post-war years, while the cities were being rebuilt with steel and brick and concrete and wood, the social life of the people was left to disintegrate as only an undisciplined non-Christian society can.

My first year in Japan was spent in language school. It was followed by an assignment to St. Francis Parish in Kyoto, a city of 1,000,000 people. The location of this church was excellent. Thousands of people passed in front of it every day. Many entered for a curious look at its interior. A large number remained to study Christian Doctrine. And the number of converts, especially compared to pre-war days, was most encouraging. At that time, there was still hope of post-war mass conversion of the Japanese to Christianity.

This hope, however, was gradually dispelled and, as material progress and moral decay simultaneously gained momentum, it became obvious that we were only converting groups of isolated individuals — that the mass of public opinion and the environment of the nation as a whole was turning more and more away from us and not toward us.

It was in an effort to counteract this trend that I started in 1953 what was to become known throughout Japan as "The Good Shepherd Movement." The object of this movement was to bring the influence of Christ, the Good Shepherd, into every phase of Japanese life and gradually lead not only a few individuals but the Japanese nation as a whole into His fold. To accomplish our purpose, we set out to enlist the help of all

our Catholics, young and old, rich and poor, sick and healthy. They were all told how they could help. All could pray; all could offer sacrifice; all could manifest Christian example to those around them; and all could take advantage of innumerable opportunities by word or act to plant a Christian thought in a non-Christian mind or even directly lead a non-Christian friend to Christ.

It was in this connection that we first began publishing literature. We found that our Catholics could reach more people with more thoughts by distributing Christian literature than they could by simply waiting for an opportunity to speak about religion to their friends. We also found that literature was one of the few, if not the only means, available to us for directly attacking the decaying environment which was making it almost impossible for the Catholics to influence even their friends.

As time went on, literature began to play a more and more important part in our movement. In the beginning, we published only small one-page leaflets. But, to these were soon added two-page leaflets, then a monthly tabloid, then posters, then pamphlets on current social problems and finally a few books — all designed to bring; the thoughts of Christ to the non-Christian minds of modern Japan.

**Approved by the Hierarchy**

From the beginning, the Hierarchy of Japan looked with favor on the Good Shepherd Movement. About a year after it had started, the Bishops of Japan, with the encouragement of the Apostolic Delegate, recommended that the Movement be extended to all the parishes throughout the nation. Since that time, about 250 parishes (half of the parishes of Japan) have subscribed to our monthly leaflets and tabloid, and practically all of the parishes have begun to make use of our pamphlets and books.

Our attack on the pagan thought and environment of Japan has begun. And the results are most encouraging. It has become evident that the sad moral state of Japan presents to us not only a problem to be solved, but also a great opportunity to provide Christian solutions to the many problems facing the Japanese, and thereby win them to Christ.

It is wonderful to hear how impressed so many of the non-Christians are with the Christian ideals we are making known to them. Our campaign to promote obedience of children in the family, for instance, was especially successful. The Church was praised for this in all quarters. For, though filial piety was the keystone of social life in Japan before the war, the Catholic Church is almost alone in teaching it now.

Even our publications on the Church's view of artificial birth control and abortion, wherein we must necessarily disagree with the government policy, are bringing people to Christ. In one parish, as a result of our literature, a lady who was appointed by the government last year to indoctrinate all the married people of that district in the means of contraception, is now preparing for baptism. In another parish, a family of eleven is now Catholic, because the mother read of the Church's teaching on abortion a year and a half ago, when everybody around her was trying to force her to have her ninth child aborted.

Cases such as these, together with the general enthusiasm of clergy and laity alike, indicate to us that we are on the right track in stressing the apostolate of the press in Japan. Our regret is that the extent of our work has necessarily remained so limited. We have not yet been able to distribute our literature widely enough to substantially affect public opinion as a whole. This we hope to do — this we feel we have to do — in the near future.

### A Twofold Program

The program we have in mind for the coming year is twofold. In the first place, we intend to put into 100,000 homes in Kyoto Diocese, each month, copies of our tabloid, which presents Christian ideals concerning various aspects of social life and Christian views of current events throughout the world. Secondly, we intend to send this tabloid, each month, together with a monthly bulletin on what people in public life can do for the betterment of their country, to all men and women of influence in Japan— i.e., members of the Diet, Governors, Mayors, educators, labor leaders, publishers, etc.

This twofold program will still be only a beginning, compared with the eventual demands of the apostolate of the press in Japan. However, it will be a substantial beginning. It will, month by month, place Christian principles into the mainstream of Japanese thought. The extent to which this program could grow and the results it could accomplish cannot be estimated.

The need for such a program as this has long been recognized in Japan. However, financial limitations have thus far made it impossible. For all missionary funds have been absorbed in keeping the missions themselves in operation — in supporting parishes, schools, orphanages, dispensaries, etc. However, in Japan, this work has to be done if our missionary approach is to realistically face presentday coditions there.

In Japan, where the rate of literacy rivals (if it does not surpass) that of the United States, the press, to all intents

and purposes, controls the thought of the people. In view of this, it is unthinkable that we try to convert Japan to Christianity without widespread use of this medium of communication. If funds for this work are not available, it is our task to obtain them. Christ told us to "preach the Gospel to every creature." If use of the press is necessary to accomplish this in Japan, then we must use the press. We cannot satisfy our consciences by saying we do not have the means. If we do not have the means, we must find them.

## 'My Teachers Were Catholic'

The Aga Khan, ardent Moslem though he is, owes his grasp of Western affairs largely to the Jesuits. In his "Memoirs," he tells how the Jesuits in Bombay found for him his Western tutors—Mr. Lawrence, Mr. Gallagher and Mr. Kenny—the last two Irish.

All the children of the considerable household, both in Bombay and Poona, attended Jesuit schools, which were regarded as the best in the districts. So it was not unnatural that it was to the teachers there that the boy ruler's advisers turned for his Western education.

"So far as I was concerned," wrote the Aga Khan, "the three teachers the Jesuits found for me were all excellent men. The schooling which they gave me was not in the least narrow or restricted. They lifted my mind to wide horizons, they opened my eyes to the outside world.

"They were wise, broadminded men, with a stimulating zest for knowledge and the ability to impart it—whether in science, history or politics. Most important of all, perhaps, they encouraged me to read for myself . . ."—**The Irish Digest.**

# code and cult

*Joseph F. Marbach, J.C.D.*

*IN my Ordo I find, under December 5, 1956: "2 Miss (Juravit) . . . Prec p Miss Possunt omitti—votiv Christi Sacerd."*

*For what reason may the prayers after Mass be omitted here? In general, when may these prayers be skipped? In particular, may they be dropped when another priest is standing ready to begin Mass at the same altar and most of the congregation is likely to remain for this succeeding Mass?*

Let me comment first about the Mass of Christ the Priest on the first Thursday of the month—the same reference you mention is in the Ordo every month before the first Thursday. On this day, one Votive Mass of Christ the Priest may be offered in any church or oratory where, with the approval of the Ordinary, special exercises of piety are held for the sanctification of the priests of the whole world.

This Votive Mass is not allowed on a feast that ranks as a double of the first or second class, nor any feast, vigil or octave of Our Lord, nor on All Souls Day, nor on Jan. 2, 3, 4, if the Mass *Puer natus* is scheduled. The exercise of piety and the Mass may be had on the first Saturday instead of the first Thursday, with the consent of the Ordinary.—Sacred Congregation of Rites, March 11, 1936—*Acta Apostolicae Sedis*, XXVIII (1936), 240-241.

These "pecularia exercitia pietatis" could be the Litanies of the Most Holy Name of Jesus, or of the Sacred Heart, Our Blessed Mother, St. Joseph, or of all the Saints, and the Rosary.

On November 21, 1934, the Father General of the Salvatorians presented to Pope Pius XI the idea of a Priest's Day and the Pope blessed the suggestion. At first the Saturday after the First Friday was chosen for the day of prayers and sacrifices for the sanctification of priests. In 1935 Pope Pius XI issued his important Encyclical Letter on the Catholic Priesthood and the new Votive Mass of Jesus Christ, Supreme and Eternal Priest, appeared at the same time. Because Thursday was chosen for the Votive Mass, Thursday was recommended for the Priest's Day.

Pope Pius XI agreed to this change of days but he specified that those who continued to observe Saturday as Priest's Day are not to be hindered and they enjoy the same indulgences. Cf. *The Raccolta* (Benziger, 1945), p. 612.

Thus "prec p Miss possunt

omitti" means of course a substitution more than a mere omission—the prayers to Christ the King are substituted for the usual prayers after the Mass; the very fact that a substitution is officially authorized shows that normally the prayers after Mass must be said. Personally, I hold a strict view relative to this perennial question about the seriousness of the obligation to recite the usual Leonine Prayers, and so I would hold that the case you propose does not warrant an omission of the usual prayers.

We might find some slight argument drawn from the new decree, effective Jan. 1, 1956, relative to "a shorter Mass" if we may be allowed to use this phrase. This would have been an opportunity for the Holy See to decree that the prayers after Mass could be omitted for any just reason, along with the theme of "shortening" the Mass, but nothing was said about the prayers after Mass. (We admit of course that the prayers after Mass are not part of the Mass itself.)

Pope Leo XIII and Pope Pius XI have emphasized the importance of offering these prayers by ordering them to be recited after every Low Mass. Pope Leo XIII had ordered these prayers to be said after Mass for the general welfare of the Church, but Pope Pius XI made the following change. In the Consistory of June 30, 1930, Pope Pius XI declared: ". . . volumus, quas fel. rec. decessor Noster Leo XIII sacerdotes cum populo post sacrum expletum preces recitare iussit, eaedem ad hanc ipsam mentem, scilicet pro Russia, dicantur." — *Acta Apostolicae Sedis,* XXII (1930), 301. The Pope urged that the people be reminded often of the intention (for Russia) for which these prayers are to be said. Cf. Bouscaren, *Digest,* I, p. 378.

The Bishop could order other approved prayers to be said after Mass—e.g., in time of war or plague, or on civic holidays, etc., but the Leonine Prayers are to be said first even in these cases (the celebrant can't add any prayers on his own authority — Canon 818).

When Holy Communion is given immediately after Mass the Leonine Prayers may not be omitted; they must be said immediately after the last Gospel and before Holy Communion is distributed. Cf. Bouscaren, *Digest,* II, p. 195. The prayers might be omitted if the Absolution for the dead is given immediately after a Low Requiem Mass, provided the priest does not return to the sacristy, but puts on the cope in the sanctuary. Cf. O'Connell, *The Celebration of Mass,* Bruce, 1940, II, 126, 156, 167.

The Leonine Prayers are usually omitted after the Mass of the Sacred Heart on the First Friday when the Conse-

cration to the Sacred Heart and the Litany are read.

The above mentioned order of Pope Pius XI affected directly only the Latin clergy (e.g. our "Hail Mary" is a Latin prayer); however, soon after, on July 11, 1930, the Pontifical Commission for Russia exhorted "sacerdotes non-latinos sibi subditos" to add in their Liturgy brief prayers for the same intention — *Acta Apostolicae Sedis,* vol. cit., p. 366.

---

*Over a hundred years ago, our city was scourged with an epidemic of cholera. The people of one parish vowed that if they were spared they would always keep August 12 as a holyday of obligation, they and their posterity forever. They were spared and they have remained substantially faithful to their pledge. But we in the neighboring parishes occasionally get penitents who confess that they "missed Mass on Cholera Day." When we explain that this is no holyday of obligation, they argue and say that it is explained as such from their parish pulpit.*

*Quaeritur: Who has the authority to create holydays of obligation? Can such an obligation be "prescribed" through long useage? Can a group bind their posterity in such a way? In short, what do you think of this whole business?*

Canon 1310 states: "Votum non obligat, ratione sui, nisi emittentem. Voti realis obligatio transit ad heredes, item obligatio voti mixti pro parte qua reale est." Canon 1308 states that a "votum reale" is that "quo promittitur res aliqua." Going to Mass appears to be a personal action rather than a "res" extrinsic to the person as would be the giving of alms.

Thus I would hold the descendants are not bound to the personal action of going to Mass but that they would be bound if some object had been promised, e.g., a new statue of Our Lady every year.

In answer to your question about the authority of imposing holydays of obligation, I would offer the following comments. It is important to stress Canon 1244 which states: "§1. Dies festos itemque dies abstinentiae et ieiunii, universae Ecclesiae communes, constituere, transferre, abolere, unius est supremae ecclesiasticae auctoritatis. §2. Ordinarii locorum peculiares suis dioecesibus seu locis dies festos aut dies abstinentiae et ieiunii possunt, per modum tantum actus, indicere."

Only the supreme ecclesiastical authority, that is, a Pope or Ecumenical Council, can establish universal holydays of obligation. Also, only the same authority can establish permanent holydays of obligation for any diocese or country. For example the Holy See by a decree established the Feast of

Our Lady of Guadalupe as a holyday of obligation for Mexico.

Local ordinaries can order a certain day to be kept as a holyday of obligation in their dioceses but only *per modum actus* as Canon 1244 emphasizes. As usual, it is difficult to set a time limit on the phrase "per modum actus" but Fr. Guiniven holds that "the local ordinary can designate a Feastday for his territory, or any part of it, to be observed but once, or even two or three times in successive years, so long as he does so by distinct acts of designation. Very probably also he can designate a Feastday to be observed for two or three consecutive years by one act of designation. On the other hand he certainly cannot designate a Feastday to be observed perpetually or for many successive years, by one and the same act, or even, most probably, by separate and distinct acts."—*The Precept of Hearing Mass,* Catholic University, 1942, p. 70.

There have been reports of European Bishops establishing some local holydays of obligations, but if the reports are true, the Bishops can do so only within the limits of Canon 1244, that is, only for brief periods—unless they secure an indult from the Holy See for a perpetual local day of precept. Vermusch-Creusen write that after the decree of February 10, 1918, those in Milan, for example, need a new indult from the Holy See to establish a perpetual feast of precept of their patron—St. Ambrose.—*Epitome Iuris Canonici*, II, 393.

As to any particular local holyday of obligation, Father Guiniven in his dissertation investigated the legal question very thoroughly and we are glad to note that he reaches a very convenient conclusion. We think it best to quote the conclusion of Father Guiniven concerning a traveler and a local holyday of obligation.

"According to canon 14, § 1, 2°, a peregrinus is not bound by the laws of the territory in which he stays, except by those which consult the public order or which determine the solemnity of acts. A particular law prescribing a Feastday manifestly has no connection with determining the solemnity of acts. Therefore, a peregrinus would be bound to observe a Feastday of particular law only if it consulted the public order. While it is difficult to determine exactly just what is meant by a law 'consulting the public order,' it is very probable that a law which prescribes the observance of a Feastday does not fall under this category. It may be safely concluded, then, that at least in practice, a peregrinus is not bound by such a law. If, in any individual case, the neglect to observe a Feastday of particular law would give rise to scandal, then the peregrinus

would be bound to observe it. The obligation here, however, would arise not from the particular law, but from the natural law."—p. 74.

Father Ayrinhac gives this summary: "The ecclesiastical obligation of hearing Mass and abstaining from servile work ceases on all days not explicitly mentioned in Canon 1247 even though it had existed from time immemorial, by particular law or special concession of the Holy See."—*Administrative Legislation* (Longmans, 1930), p. 104. A similar summary is found in Best, *Introductio in Codicem* (Collegeville, 1944), 607. These two authors are quoting the following decree of the Code Commission.

Father Bouscaren's *Canon Law Digest,* vol. I, p. 585, lists the decree under Canon 1247: "Particular Feasts of Obligation Suppressed by the Code (Cod. Com.) *AAS* 10-170. The Code Commission was asked: Whether feasts which are not enumerated in c. 1247, § 1, are by that very fact and by force of law no longer of obligation anywhere, even though they were formerly of obligation in some country, diocese, or place, by virtue of a particular law, or local custom even a hundred years old, or by special grant of the Holy See. *Reply*: In the affirmative; so that on those days the faithful are no longer obliged to hear Mass and to abstain from servile works."—Feb. 17, 1918.

## Rare Admiral

Right Rev. Msgr. Maurice Sheehy, whose parents were born in Kerry, has been appointed senior Naval Reserve chaplain of the U. S. Navy. This makes him a Rear-Admiral and he is the first priest to hold that rank in America.

Author of several books, Msgr. Sheehy has taken a particular interest in the part played by Irishmen in American naval history. He came over to Wexford for the unveiling of the statue to Commodore John Barry.

Msgr. Sheehy is head of the department of religious education at the Catholic University of America in Washington. His call to the priesthood came when he was a sports columnist on a newspaper. As a chaplain for three years during World War II, he saw many dangerous engagements in the Pacific.

By a coincidence, the head chaplain of the U. S. Army is also Irish. Son of Tipperary parents, Msgr. Patrick Joseph Ryan was appointed to this position by President Eisenhower.

Msgr. Ryan is the second Catholic since the days of George Washington to hold the position of Army Chief of Chaplains in the U. S. He ranks as a major-general.—**The Irish Digest.**

# BOOK REVIEWS

## This Mysterious Human Nature

**by James M. Gillis, C.S.P.**

**Charles Scribner's Sons, New York, 1957, 244 pp., $3.50**

DID not the death of Father Gillis mean the end of an era? Where shall we find among us one raised in this rush and roar who is so in touch with the best of all the ages? Where find the gracious scholar who with such aptness and security can levy upon all history, drawing like a contemporary of the centuries all that has been best thought and most worthily expressed? In reading the serious writings of Father Gillis we feel somewhat as in reading a scriptural sermon of one of the Fathers of the Church: "The scriptures seem to have been written to furnish him each inevitable quotation." So Father Gillis seems to have had the literature of all the centuries at his finger-tips, flowering at his touch.

We remember the remark made by a blunt Englishman of a hundred years ago when asked what impression he had formed from meeting Daniel Webster: "Webster is a living lie! No man is as great as Webster looks." Something of that feeling suggests itself to one reading this last volume from Father Gillis, *This Mysterious Human Nature*. Each chapter is a work of art. Each moves off so inevitably in its unexpected direction, each is developed with such precision and finish, each stands so luminously true that we feel, happy chance! He cannot do it again! Yet he does, again and again.

Some twenty-five years ago, the able Moorhouse F. X. Millar, S.J., expressed the emphatic conviction that the Catholic Church in America was more indebted to John A. Ryan than to any other in all our history. But Father Gillis surely may claim a place close beside the Monsignor, for having written much and well. He has shrunk from no subject nor field of controversy in which a priest could be properly involved. He may at times have missed the heart of the matter, but his score was unbelievably high. In it all he held a consecrated pen and never wrote a line he would later blush to own. He has been charged with having at the end been too much concerned with the negative, what was wrong with the world. But the prophets were all as gloriously guilty. Our Lord Himself called many a spade a spade, and did it, as Chesterton says, "with lips of thunder."

How far Father Gillis was from being unfair to his own day we can see in this last volume. It is a series of thirty-seven short conferences on Human Nature, St. Augustine and his Confessions, God and Atheism, Christ and His Church, and Christianity: The Touchstone. Many of the conferences may have been written years ago. But their truth is timeless. Reading them will always be a humbling but inspiring climb to a

with NYLON for Longer Wear

Famous

# Toomey

# Cleric-Cassocks

of Rayon Gabardine with Nylon

ROMAN **31.50**

SEMI-JESUIT **36.50**

For
- √ Comfort
- √ Quality
- √ Value

All models and materials can be had in the following sizes except Utility Cassocks available only in Extra Long, Long, Average and Short lengths.

## Choose your next Cassock from one of these famous Ready-to-Wear Models

| CLERIC-CASSOCK | ROMAN | SEMI-JESUIT |
|---|---|---|
| Worsted | 59.95 | 69.95 |
| Faille Crepe | 39.50 | 46.50 |
| UTILITY CASSOCK | | |
| Poplin | 19.50 | 23.95 |
| ZEPHYR CASSOCK | | |
| Celanese Acetate | 19.50 | not available |
| THE YEAR-ROUNDER CASSOCK | 39.50 | " " |

| BACK LENGTH BASE OF COLLAR TO ANKLE | CHEST 36 COLLAR 14 | 14½ | CHEST 38 COLLAR 14½ | 15 | CHEST 40 COLLAR 15 | 15½ | CHEST 42 COLLAR 15 | 15½ | 16 | CHEST 44 COLLAR 16 | 16½ | 17 | CHEST 46 COLLAR 16½ | 17 | 17½ | CHEST 48 COLLAR 17½ | 18 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 62" | | | | | | | | | | | | | | | | | |
| 60" | | | | | | | | | | | | | | | | | |
| 58" | | | | | | | | | | | | | | | | | |
| 56" | | | | | | | | | | | | | | | | | |
| 54" | | | | | | | | | | | | | | | | | |

BUY THEM FROM YOUR Toomey DEALER (Religious Supply Houses) THROUGHOUT UNITED STATES AND CANADA

R. J. TOOMEY COMPANY

rock from which life can be seen day.

## A Brief Survey Of Southern Africa

**by Robert J. Cunningham**

**Maryknoll Publications, Maryknoll, N. Y., 1957, $1.25**

THIS brochure is the fourteenth in the World Horizon Reports published at Maryknoll. These are well edited studies on topics of general interest in the world to-*sub specie aeternitatis*. Honor to their author, true priest and scholar, the end of an era. — John E. Coogan, S.J., University of Detroit.

The title states very aptly the whole content of the work. It is a brief review of the South African situation from many vitally important viewpoints.

After giving a general picture of South Africa and its people the author sums up in a few pages the tragic conflict of the four different human elements living in the Union. From there he reaches out to sketch the historical background of the people and their politics and leads into an extremely informative account of Apartheid, the tragedy of this lovely land.

The position of the Catholic Church is described and explained quite thoroughly in the limited space of this survey. The splendid work of Archbishop Denis E. Hurley of Durban is well summed up in a direct quotation from one of his own statements issued in reply to government criticism of the stand of the Church on education.

The heroic work on the part of the Catholics of all races in South Africa is also touched upon and gives inspiration to the reader.

The author gives a glimpse of South-West Africa and of Mozambique also that is again informative and very well done in such a condensed form.

The book also contains excellent tables of recent statistics and fairly good maps.

For the reader who wants a summary and compact account of South Africa this book is a handy reference tool. To the novice in African study it will be a very useful index. — Francis M. Philben, C.S.Sp., Duquesne University, Pittsburgh, Pa.

## A Call To The Laity

**by The Most Reverend Richard J. Cushing, D.D.,**

**Newman, Westminster, Md., 1954, $3.00**

ARCHBISHOP Cushing speaks and writes with a simple directness which enhances the profundities of his thought. In this book, which for the most part consists of occasional talks and sermons, he clearly explains the great variety of challenges and problems which confront the Catholic laity in our pluralistic society. As he explains, he introduces us to the implications of the special role of the laity which is being emphasized now.

Those who read this book will get a clearer idea of the problems and their possible solutions. The chapters are not merely descriptive of what is to be done, but they are also exhortatory and inspiring.

## Book Reviews

One can imagine the impact of these addresses on their audiences.

"The Apostolate of the Laity" is the title of one chapter which was not delivered to an audience, but is a reprint from a magazine. It is brief and it is clear. The great theme of the participation of the laity in the work of the Church is developed with the assistance of powerful quotations from the New Testament, the Missal, and St. Augustine.

One can get the flavor of the book from the following sentence: "The apostolate of the laity — the participation of the laity in the work of the Church, under direction of their duly appointed pastors — is the twentieth century phrase to describe the proper life of the Church, the flowering in action of the Mystical Body on earth, action that began with the first sermon preached by St. Peter after the ascension of Our Lord and continued through the ages by priest and layman side by side."

This unpretentious book will be particularly valuable to those who are approaching the study of the great modern problem of the vast and mute multitude of the laity and their latent spiritual potential for the first time. — Charles Owen Rice, Natrona, La.

## Correspondence

Continued from page 418

mas, Circumcision, Epiphany, Immaculate Conception, All Saints.

Yours sincerely in Christ,
William Slaney
Saint Joseph's Church
Halifax, N. S.

**Be comfortable with**
OUR PATENTED
ATTACH-A-COLLAR ®
**"T-SHIRT"**

Your collar attaches easily, firmly, comfortably. Only the clerical collar is exposed when outer garment is worn. Nylon reinforced neckband for permanent shape.

Small—Medium—Large—Extra Large
3 for 3.95 $1.50 each

**Neckband Shirts**
HIGH COUNT (136x60)

Lustrous Finish
Combed Broadcloth
Sanforized
Mercerized
Pearl Buttons
Sizes 14-18
Sleeves 32-35

**White** 3 for 11.25
Plain or French cuffs 3.90 ea.
**Black** 3 for 13.75
Fly front—plain cuffs 4.75 ea.

Rabat Vests — Clergy and Altar Boys' Vestments

MAIL ORDERS ACCEPTED ON OPEN ACCOUNT.

*Money-Back Guarantee*

**M. H. Pierce & Co.**
**Dept. P. Port Chester, N. Y.**

MANUFACTURERS OF SHIRTS FOR THE CLERGY
SEND FOR CATALOG

# MORE:

## *Central Catholic High Schools*

A Reality thru
Successful Fund Raising Campaigns
directed by

Community Couselling Service, Inc.

C
C
S

COMMUNITY COUNSELLING SERVICE INC.
Empire State Building — New York 1, N. Y. — OXford 5-1175

A MEMBER OF THE AMERICAN ASSOCIATION OF FUND-RAISING COUNSEL

## *Norwalk Catholic High School, Connecticut*

**GOAL: $750,000** **RAISED: $1,300,175**

(This is the third successful high school campaign completed by CCS in the Diocese of Bridgeport in the past two years. They have raised in excess of $6,000,000.)

## *Monongahela Catholic High School, Pennsylvania*

**GOAL: $700,000** **RAISED: $975,000**

(This is the third successful high school campaign completed by CCS in the State of Pennsylvania in the past two years. They have raised almost $2,000,000.)

A confidential analysis regarding the potential in your area for a high school fund raising program is provided by CCS at your request.

Write or telephone collect at your convenience.


MONTREAL, CANADA, 1410 Stanley St. Avenue 8-5783
DETROIT, MICH., Maccabees Bldg. Temple 2-1020
ALBANY, N.Y. 90 State St. Albany 6-9530
FAIRFIELD, CONN., 44 Sherman Ct. Clearwater 9-2413
RUTLAND, VT., 43 Morse Place Prospect 3-3641
ST. LOUIS, MO. 3926 Lindell Blvd. Jefferson 5-2833
CHICAGO, ILL. 55 East Washington St.,

## Want A Free Vacation?

MY pastor has hit upon an idea that may concern all of us about summer vacations. As you know, getting a substitute so that one may leave his parish for a vacation is quite a difficult problem — at least that is the situation in our diocese. Many priests have not taken vacations in years due to the fact of no substitute. However, wouldn't it be nice if a priest in the place one wanted to visit, wanted also to visit the other's locale at approximately the same time? They could simply trade places and their problem would be solved. This then is the idea basically:

I volunteer my services gratis to all who are interested.

If anyone (priest, of course), who wants to visit a place in the U. S. A. and has no one to take his place would write to me enclosing a self-addressed envelope with stamp, I will assort all letters so that he might receive the letter from a priest in or near the locale he wishes to visit, who wishes to visit his locale. If everyone is game we can all take vacations.

Please enclose the following information in your letters:

1. Where you want to go.
2. Where you are and what big cities you are close to and how close.
3. What do you expect the substitute to do and what are you willing to do. Try to limit the work to Sundays if possible. Remember that he will be on vacation too.


# A Life Income Investment

Invest through our

**MISSION CONTRACT**

A good way of aiding charity
and receiving a reasonable
**INTEREST FOR LIFE**

*for details, write to*

**REV. FATHER RALPH, Nat'l Dir.**
**S.V.D. CATHOLIC UNIVERSITIES**
**316 N. Michigan Ave. Chicago 1, Ill.**

# Wholesale Clothes to the Clergy

## NEW! 2x1 Black Tropical weight Clergy

## DRESS SLACKS $5

A new, stronger material—spot resistant. Made with pleat-front, zipper fly. Sizes 28 to 50. Add 10%, for extra large sizes 44 to 50. Plain fronts.

Heavy 14½ oz. Crease retaining, spot resistant

## Black Gabardine Slacks .... $5.50

**All sizes 28 to 50.**

Special Sale Clergy

## PANTS

Dacron blend gabardine with "snug-tex" waistband. REINFORCED cuffs. Zipper front and inside watch pocket. Sizes 30 to 42. Sizes 44 to 50. Lengths 29 to 34. **$7**

Black tropical Dacron-Blends with double knees, reinforced cuffs. Pleated front sizes 29 to 42 waist. Plain fronts—44 to 50. Lengths 29 to 34. **$7.70**

Sanforized, washable black twist twill chino cloth. Sizes 29 to 42. Waist lengths 29 thru 34. Add 10% for extra large sizes 44 to 50. 3.75 pair in dozen lots. **$4**

**"Mark Twain" neckband**

## SHIRTS

Sanforized white broadcloth, french cuffs, sizes 14 to 17. Sleeves 32 to 35. **Box of 4 shirts, $10** **$3**

**LIMITED OFFER — A $6.90 VALUE!**

## BASKETBALL SHOES

**Reg. $5.45 pair** **$3.89**

## FREE

**$1.45 Zipper Gym Bag with each pair**

**Regular $5.00 Genuine Panama Hats Black bands. Most sizes** **3.45**

**Regular $4.50 Black Special arch sole. All leather Moccasins Rawhide laces. Sizes 6 thru 11** **2.89**

**SPECIAL PRICE — BLACK Neckband Shirts 4 for .....** **11.50**
**Limited sizes - French cuffs & black buttons.**

Write for free catalog of our complete line of clergy wear.

**BARRY SOLOMON,** CONTRACT DEPT. 5 **GALE'S** 800 Franklin St. Louis, Mo.

4. How many Sundays you want a priest for; the dates; how many Masses each Sunday and the time of those Masses.

Please remember:

To print or type your letters.

To write a few months in advance, if possible.

To obtain faculties for your substitute if he must preach or hear confessions.

Not to expect an answer from me in the months of June or July since I hope to take my own vacation in either one or the other of those two months. However if I am here I will answer.

This should help us all to take vacations, solve our substitute problems, and save us money (e.g. room and board and for substitute).

Address your letters to:
Rev. Louis J. Joseph
P. O. Box 552
Beeville, Texas

## Social Security

RELATIVE to your enthusiastic and unqualified recommendation of Old Age and Survivors' Insurance for priests (Currente Calamo, April, 1957), may I be permitted to suggest a few thoughts for the consolation of those who didn't run fast enough to beat the deadline, and especially for the consideration of ordinandi whose decision is still in the future. I think it can be demonstrated that for many priests, at least in the more favored areas, there is a desireable alternative to paying a

**from Oberammergau**

**Crucifixes—Statues—Stations—Crib Sets masterfully executed**

**Please write us your wants. We will send photos and original sketches with prices. Your complete satisfaction is our goal. We welcome YOUR correspondence and patronage.**

*Hans Heinzeller*

**All Requests and Orders** may be directed through the following firms which will assist you in ordering figures, corpus, stations, etc.

**LITURGICAL IMPORTS, LTD.**
Frank A. Trepani,
45 West Broadway,
New York 7, N. Y.

**EDWARD W. HIEMER & CO.**
141 Wabash Ave.
at Crooks Avenue
Clifton, New Jersey

**HANS HEINZELLER,**
**OBERAMMERGAU**
Breitenau 21 — Germany

6⅜% tax on earnings each year for 40 years or more, as young priests will do under Social Security after 1975.

In recommending Old Age and Survivor's Insurance for priests, (the case of a family man with Survivor's Insurance for *priests* are making two big assumptions: 1. that you will live to be 65 (most priests don't); 2. that if you do live, you will retire at 65 (most priests don't). If you do not live to be 65, then everything you have paid in, except for a nominal death benefit payment, goes down the drain, since priests do not ordinarily have dependents under the Social Security law. If you do live and do not retire, you will continue paying for something you don't need *and won't even get* (except for about two months a year) if you continue earning the $1,800 per year of your example. So where is "the little extra cash" that you refer to?

**An Alternative**

The alternative: A young man is ordained at age 25. Give him 10 years to pay off his seminary note to the diocese, get his car payments under control, and in other ways get on his feet. He still has 30 years to go before age 65. I have found that by dint of frugal living, it is possible to save $200 per year against a rainy day. (If not, how am I going to pay the 3% to 6⅜% Social Security tax each year on my earnings?) Eventually, the tax will be almost that much. Do this for 30 years, and what do you have? Not just $6,000, but by virtue of the little gimmick known as 4% interest compounded annually for 30 years, you have closer

Direct Prices & Discounts to Churches, Schools, Clubs, Lodges and All Organizations

COMPLETE CATALOG ON REQUEST

TRUCKS FOR FOLDING TABLES

Monroe TS (transport - storage) Trucks make handling and storing of Folding Tables easy and quick. Combination offers.

STEEL FOLDING CHAIRS

Monroe Steel Folding Chairs in attractive range of styles, sizes and prices. Excel in comfort, easy handling and durability. Also full line of non-folding chairs, desks and combinations for classroom, cafeteria and church school use.

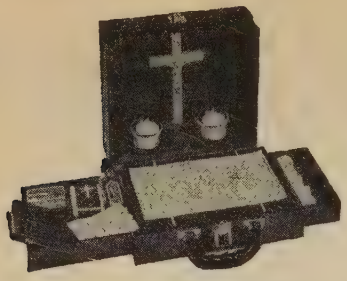
TRUCKS FOR FOLDING CHAIRS

Monroe Folding Chair Trucks for moving, handling and storing chairs. Also table-and-chair trucks.

PORTABLE PARTITIONS

Monroe's new movable partitions change idle space into useful areas. Smooth Masonite panels, tubular steel frames. Swivel pedestals, casters or glides.

THE Monroe COMPANY
378 Church St. Colfax, Iowa



**"SACRA-KIT"**

Reg. Trade Mark

**Portable Sick Call Set**

- For DIGNITY AND CONVENIENCE in administering at the bedside.
- Designed by a priest for priests' use in HOSPITALS AND HOMES.
- Ideal for administering LAST RITES and for COMMUNION CALLS.
- Well-constructed case finished in leather fabric. Ventilated, lined in velvet. Size: 11¼ X 10½ X 4.
- EASY ACCESS to sick call needs in sliding tray.
- Case equipped with removable crucifix, candle holders, candles, linen cloth, holy water bottle, and **special ablution cup.** Space is provided for **your own** Stole and Ritual.
- Priced at $29.75, postpaid in U.S.A. when payment is sent with order.
- MONEY - BACK GUARANTEE that you'll like it.

*Write to:*

**L. A. CALHOUN CO.**

4020 Elliot Ave.,
Minneapolis 7, Minn.

**Or order through your local church goods dealer**




to $12,000. These figures are conservative, because there are a number of investment plans that have a long record of paying that rate and considerably more.

Let us assume that a priest elects Social Security at the time of ordination, and dies after 35 years in the priesthood. All that his estate gets back from his 35 years of paying Social Security taxes is a $205.50 death benefit (based on the $1,800 income example in Currente Calamo). But if he followed the alternative plan outlined above, his private investment plan would be 25 years old and could reasonably be expected to amount to $8,000, which would be available for Masses, stained glass windows, and the education of seminarians, as suggested in your editorial.

Granting that broad assumptions are involved in either plan, it appeals to my sense of independence to provide and control my own social security, rather than leaving it up to Uncle Whiskers. Perhaps the most valid objection to the suggested alternative is that unless I am *forced* to save, by means of the Social Security tax, I just won't save anything. If that is the case, then by all means join the ranks of those who must let Uncle Sam do it for them. Personally, I'll do it myself.

One final possibility: If I live to be the "last leaf on the tree," and use up all my savings, there remains one last desperate recourse: to fall back on the advice we priests give to so many struggling young families, "The Lord will provide."

Fraternally,
Parochus

Michigan

# SUMMER VESTMENTS

*Ideal for Travel!*

COOL COMFORT IN DACRON & COTTON WASH & WEAR FABRICS

**Wash N Wear Dacron & Cotton — Neck Band SHIRTS**

Fly Front, Breast Pocket
French Cuffs, No Ironing

White or Black ..... each $9.50 ☐
3 Shirt—Special ..... $27.50 ☐

---

Same Features as above in fine quality Broadcloth BLACK
3 Shirt Special ..... $13.50 ☐

---

Broadcloth Neck Band WHITE
4 Shirt—Special ..... $15.00 ☐

---

**BLACK NYLON SHIRTS**

Neckband Style
French Cuffs ..... each $6.50 ☐
3 Shirts Special ..... $19.00 ☐

---

**SHIRT FRONTS Military Collar**

Dacron & Cotton ..... $6.00 ☐
In Faille ..... $5.00 ☐

---

Plain Neck ..... $4.00 ☐
Deluxe ..... $6.00 ☐
Deluxe VESTEE ..... $10.00 ☐

Specify Type of Collar

CHECK OFF ITEMS WANTED

## CASSOCKS

**Wash-N-Wear Dacron & Cotton Feather weight-Unlined Wash, Hang, Dry Wear the Next Day** — $19.00 ☐

---

**POPLIN Utility finest Combed Sanforized Poplin Half lined Back. Cuffed Sleeves, Reinforced Collar, Pleated Back, Slit Side Seams** — $12.45 ☐

---

**MAGIC CREPE perfect light weight Summer fabric. Long Wearing Yarn dyed. Non-fading Unlined pleated back, Cuffed Sleeves.** — $17.50 ☐

---

**RAYON GABARDINE Tailored like a $100 garment with special features. Half lined. Sleeves fully lined. 3 Pleat Back, 2 Pockets, Cuffed Sleeves, Reinforced Collar, Full Cut.** — $22.50 ☐

FILL IN BELOW & MAIL

HOPKINS, P. O. Box 410, Freeport, N. Y.

Send Items √ Checked above.

Name .....

Address .....

City ..... Zone..... State.....

**SHIRT**
Neck .....
Sleeve .....

**CASSOCK**
Chest .....
Length .....

# Correspondence

## Tanganyika Priest Wants Reading Matter

CAN you find me some friends who could send me some old papers, books, magazines. I am very fond of reading.

Can you find me some regular friends and correspondents who could help me in some difficulties. I am an African Catholic priest. I was ordained on 15th August, 1939. Hoping to have some friends, some correspondents, and some helpers through you, I remain, Sir,

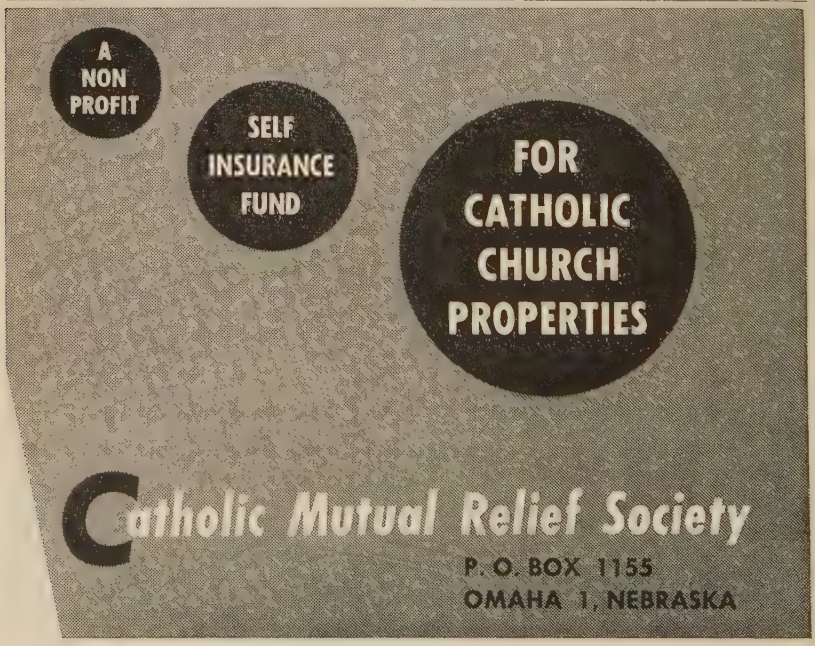
Yours truly,
Joseph Kamunika
St. Adolph's Parish, Mwagye
Sumbawanga P.O.
British East Africa
Tanganyika Territory

## Convention Announcement

THE 9th annual Catholic Social Action Conference will be held at Notre Dame Seminary, New Orleans, from the evening of August 26 to 29th. The theme of the conference (for diocesan and religious major seminarians) will be: "Christian Culture in a Technological Age," featuring speakers of national renown.

Further information and a prospectus can be had by writing to the undersigned at 2901 S. Carrollton Avenue, New Orleans 18, Louisana.

In Christ Jesus,
John Thomann, Esq.

**MEMO:**

*Get ready for summer comfort*

## Buy a *Toomey* Zephyr Cassock

*It's light as a breeze*

# $19.50

- The Zephyr Cassock is designed specifically for hot weather comfort.
- Made of Acetate Sharkskin — proved by missionaries in tropic countries.
- Constructed entirely without lining for maximum coolness.
- Finished with regular cassock buttons — cuffs — hand tailored collar.

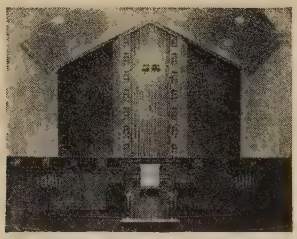
Zephyr Cassocks can be had in the following sizes.

| BACK LENGTH | CHEST 36 | | CHEST 38 | | CHEST 40 | | CHEST 42 | | | CHEST 44 | | | CHEST 46 | | | CHEST 48 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| BASE OF COLLAR TO ANKLE | COLLAR 14 | 14½ | COLLAR 14½ | 15 | COLLAR 15 | 15½ | COLLAR 15 | 15½ | 16 | COLLAR 16 | 16½ | 17 | COLLAR 16½ | 17 | 17½ | COLLAR 17½ | 18 |
| 62" | | | | | | | | | | | | | | | | | |
| 60" | | | | | | | | | | | | | | | | | |
| 58" | | | | | | | | | | | | | | | | | |
| 56" | | | | | | | | | | | | | | | | | |
| 54" | | | | | | | | | | | | | | | | | |

**BUY THEM FROM YOUR *Toomey* DEALER (RELIGIOUS SUPPLY HOUSES) THROUGHOUT UNITED STATES OR CANADA**

R. J. TOOMEY CO.

**ORGAN BUILDING PIONEERS**



**Methodist Church, Kent, Ohio.**

**Though the Casavants first used electro-magnetic action in 1890 it was not until five years later that the sliderless organ chests replaced the old style slide chests. Samuel Cavavant's pioneer invention still provides a standard from which the majority of the world's great organs are built.**

**Casavant Frères** LIMITED

*Designers and Builders of Organs and Church Furniture*

**ST. HYACINTHE, P. Q. CANADA**

**FOR MALE VOICES**

**MISSA MARIALIS**

**four-part alternating with popolo**

***by Richard Ginder***

**A virile Mass, easily performed**

**Ideal for seminaries and other communities of men**

**J. FISCHER & BRO.**

**Harristown Road, Glen Rock, N. J.**



# Correspondence

## A Layman Speaks Out

Editor, OUR SUNDAY VISITOR,

FROM time to time in OUR SUNDAY VISITOR you point out the reasons why laymen should make house-to-house calls on non-Catholics to invite them to our Church. Perhaps it is a good idea, but I wonder how many who have the "vocation" have made any of these calls.

It seems to me that if these calls are to be made, the priests in the parishes should take a "fling" at it. Today you quote figures but you fail to say how many calls have been made by priests.

Why don't you ask your friends in the rectories to make a few calls and see the reactions they get? After all, that should be their daily work. When Christ said, "Go forth and teach all nations," I think he was addressing His apostles, and bishops and priests are their successors — not the lay people.

Yours truly,
J.B.D.

California

## A Use For 'My Daily Visitor'

HERE is an idea I pass along for what it's worth to your other readers.

I have found MY DAILY VISITOR of considerable help as sermon materials. True, in this diocese we do not have a sermon program that we have to follow religiously.

As a result, I page through the new VISITOR till I find a stimulating idea for me, read it over, make a few notes, and have a pretty fair sermon.

I do not know how this would work for others, but where there is a strict sermon program, it would not take much trouble to line it up with the various tops that are treated in MDV.

Sincerely,
(name withheld)

---

## 'Save Our Sisters'

WHEN you accepted my article "S.O.S.: Save Our Sisters," you said you thought it would do much good. In the interest of that "much good," I am sending you a copy of a note I just received from one of the teaching Sisters. It may be helpful if this opinion of one of them is used to call pastors' attention to the possibility of helping the Sisters.

By the way, a Mexican Sister in this country has asked permission to translate it into Spanish for use in her own country.

In Our Lord,
John E. Coogan, S.J.

(enclosure)

Reverend dear Father:

A friend of mine sent me the pages 125-131 from the magazine THE PRIEST containing your "S.O.S." in regard to the teaching Sisters. I wrote to the sender that I wished you, Reverend Father,

**FATHER! CAN WE HELP YOU SOLVE YOUR VOCATION PROBLEM?**

If delayed vocations without Latin training are part of it, we CAN help. The Salvatorian Fathers at Jordan Seminary offer accelerated courses in Latin and kindred subjects to prepare young men for the DIOCESAN OR RELIGIOUS PRIESTHOOD.

Very Reasonable Tuition.

*For information write:*

THE REGISTRAR

**JORDAN SEMINARY**

Menominee 4, Michigan

**Lithophane . .**

**goes to CHURCH or MISSION**

New cloister-toned Lithophane makes it inexpensive and easy for any **novice** to achieve purposeful stained-glass effect windows. See for yourself how you can create a reverential church-like atmosphere.

Send for Free Samples etc. Include a diagram of your window(s) and we will supply Free Layouts.

**ISINGLASS VALANCE CO.**

(Dep't. P-6), Box 85, Rugby Sta. B'klyn. 3, N. Y. or 5206 Tilden Ave., B'klyn. 3, N. Y.

**COLLECTION ENVELOPES**

**Exclusively Catholic!**

***Write today for your free sample packet and price list.***

**Our Sunday Visitor, Inc.**

**HUNTINGTON, INDIANA**

## Correspondence

would receive a letter of thanks from each community of teaching Sisters, big or small, especially the smaller ones.

You have certainly dared to enumerate a good number of those problems that can well be called hardships and burdens, and which make the life and the work of the Sisters almost unbearable or impossible.

If only all Reverend Pastors would be subscribers to this magazine, read and take to heart your article, the "ship might still be saved."

Kindly accept the heartiest thanks from this—I hope not the only—"voice in the desert," and a prayerful "God bless you."

Respectfully,

## The Weekday Children's Mass

IT occurs to me that with the new fasting regulations for Communion it might be helpful to pastors if they would have the children's Mass on First Friday (or daily, for that matter), at 11:00 or 11:15. This would permit breakfast at the usual time and release from school just prior to lunchtime.

Just a suggestion . . .

Passionist Father

## Saint For Our Times

THE curiosity of a Negro patient in the District of Columbia Sanatorium at Glenn Dale, Md., sparked a campaign to make a Negro saint better known.

In 1947 a group of Franciscan clerics from Holy Name College, Washington, visited the patients at the Glenn Dale Tuberculosis Hospital. In the group was a Frater Dominic Coscia who chatted with a dying Negro non-Catholic. The man wanted to know about the life of the friars and he was surprised to hear of anyone living a life of poverty, chastity, and obedience in the 20th century.

Frater Dominic told the man that one of his own race had lived the life of a Franciscan friar: St. Benedict the Moor. At this point the colored man became intensely interested.

Where and when did St. Benedict live? What did he do? Why is he a saint? Frater Dominic assured the colored man that he would bring back a full report on the saint's life the following week. Before the next visit, however, the colored man died.

Frater Dominic mentioned his experience to his fellow clerics and they decided to do something to make St. Benedict the Moor more widely known and loved by all. Literature, medals, slides, and exhibits were made to publicize his life.

### First A Hermit

St. Benedict the Moor was born in 1524 at San Fratello, Sicily. His parents were descendants of slaves from Ethiopia. At the age of 21 Benedict joined a hermit group and devoted his life to prayer and penance.

In 1562 Pope Pius IV advised

*World's foremost makers of cast bronze memorial plaques and plates. Ask for our Tablet Catalog in colors.*

*Famous Memorial Fund-Raiser!*

The Newman "Book of Remembrance"

**THIS everlastingly beautiful all-bronze record of contributors to building and furnishing funds lists up to 3000 names.**

**WRITE for FREE folder and prices. No obligation!**

NEWMAN BROTHERS, INC. EST. 1882

680 W. 4th St. Cincinnati 3, Ohio

# ADVERTISERS in this issue


Allied Brief Case Company .....418
Ashby Inc., Publishers .....415

Bruce Publishing Co., The .....401

Calhoun Company, L. A. .....472
Casavant Freres Limitee .....476
Cath. Mutual Relief Society .....474
Community Counselling Service Inc. 466, 467
Crow Wing Garments .....410

Delaney Publications .....416

Finn & Associates, Thomas R. .....420
Fischer & Bro., J. .....476
Francis Co., The Charles J. .....417

Gale's Men's Shop .....469
Gold Company, Hugo A. .....402

Heinzeller, Hans—The Woodcarver ....470
Hopkins Company .....473
Huntington Laboratories Inc. .....407

Isinglass Valance Co. .....478

Jordan Seminary .....477

Lawson Associates Inc. .....409

Mahoney, Wielert & O'Brien .....413
Ministers Life & Casualty Union .....412
Monroe Company, The .....471

Newman Bros. Inc. .....479
Newman Press, The .....406
New York Church Supply Co. .....408

Oestreicher's .....411
Our Sunday Visitor Inc. .....478

Parsons & Parsons Co. .....412
Pierce & Co., M. H. .....465

Shreve & Company .....414
S. V. D. Catholic Universities .....468

Toomey & Company, The R. J. 405, 463, 475

Verdin Company, The I. T. .....419

Westport Fibercraft Company .....403
Will & Baumer Candle Co. Inc. Back Cover






this hermit group to join one of the older Orders in the Church. Benedict, who was superior of the group, decided to enter the Franciscan Monastery of St. Mary of Jesus near Palermo, Sicily. His first assignment was as a cook. The friars, recognizing his exceptional holiness, elected him Guardian of the Friary of St. Mary of Jesus at the Chapter of 1578.

After a full life of virtue, Benedict died in 1589. In 1807 Pope Pius VII canonized Benedict.

1957 is the 150th anniversary of the canonization of St. Benedict the Moor. There is little need to labor the point that the United States today has a major problem of integration. Since St. Benedict successfully integrated himself into two "white" communities, he may well be the saint who will guide us in our efforts to establish Christ-like relations among men of all races.

It is also a well-known fact that there are comparatively few Catholic Negroes in the United States. Approximately 3% of the American Negroes are Catholic. Figures aren't everything, but in this case they show that too few Negroes are receiving all the benefits Christ wants them to have.

We can suggest no better way to observe the 150th anniversary of St. Benedict's canonization than to ask him to obtain for us Christ-like relations among all men and the conversion of the Negroes to the Catholic Church.

Additional information on the St. Benedict the Moor Apostolate may be had from:

Holy Name College
14th & Shepherd Sts., N.E.
Washington 17, D. C.

# PROJECT FOR INSTRUCTING CATHOLIC STUDENTS IN PUBLIC SCHOOLS

*Plan NOW for classes next September*

# Advanced Course for Catholic Living

*by Sisters,*
*Mission Helpers of the Sacred Heart.*

BOOK ONE

Instructions in this book for ninth grade students deal with "Man As An Individual in His Relation to God."

BOOK TWO

This book for the tenth grade student in public high school deals with "Man in Society and His Relation to God." It builds on the fundamentals of sociology, theology and Church history.

## STUDENTS MEMO PAGES

*for Advanced Course for Catholic Living (Books One and Two)*

Lessons in master text outlined on single pages. Suggest Scripture texts; ideas to remember; ideas to analyze. Plus two blank pages per lesson for notes.

Correlated with the text, the memo book is a valuable aid to the student in preparing and learning the lessons.

| | Single Copy | 5 or More | 100 Copies |
|---|---|---|---|
| **BOOK ONE—First Year High School** | | | |
| **Teachers Manual** | | | |
| 216 pages—size 8½"x11" | 2.75 | 2.50 | 130.00 |
| **Students Memo Pages** | | | |
| 120 pages—size 6"x9" .... | 1.25 | 1.10 | 56.00 |
| **BOOK TWO—Second Year High School** | | | |
| **Teachers Manual** | | | |
| 192 pages—size 8½"x11" | 2.50 | 2.25 | 125.00 |
| **Students Memo Pages** | | | |
| 96 pages—size 6"x9" .... | 1.00 | .85 | 40.00 |

*Order from* **OUR SUNDAY VISITOR** *Huntington, Indiana*

# How the VIGIL LIGHT* Program Serves the Clergy in *Two Ways*...

Vigil Lights, made available to the faithful of your parish for their visible signs of prayer and devotion, serve a two-fold purpose—

1. Provide you with another means of building more vigorous spiritual life in the parish;

2. Provide increased revenues, through larger offerings at the Vigil Light stands, for supporting the good work of the Church.

The representative of Will & Baumer who calls on you is trained to engineer the Vigil Light Program especially for your parish needs. If he does not mention it, ask him to explain the complete program. A descriptive folder is available to you on request.

* Vigil Light is the trade name identifying the votive lights made exclusively by Will & Baumer.

**Will & Baumer**

**CHURCH CANDLES**

**The Pioneer Church Candle Manufacturers of America • Established 1855**

***In Our Second Century of Fine Candle Making***

Syracuse • New York • Boston • Los Angeles • Chicago • Montreal